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the Chaplain

A JOURNAL FOR PROTESTANT CHAPLAINS

Reformation Day Witness
by *Walter R. Clyde*

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Is Preaching a Lost Art?
by *H. Grady Hardin*

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Discovering the Calendar
by *William F. Dunkle, Jr.*

OCTOBER 1961

the Chaplain

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All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.

By Walter R. Clyde

Reformation Day Witness

IN observing Reformation Day in October, Protestants remember hat on October 31, 1517, Martin uther touched off the Protestant eformation by posting Ninety-five heses on the door of the castle hurch in Wittenberg. The Theses ere topics on which Luther in- ited debate. Through them he pur- osed to witness to convictions that ad been developing within him for ome years.

Reformation Day affords Protes- ants, the spiritual descendants of Martin Luther, special opportunity o bear their personal witness to onvictions peculiarly theirs. Here ne Protestant identifies four lines long which those convictions might e presented, both in their historic nd their contemporary character.

It is, to begin with, a con- iction of Protestants that their hristian experience is not new. t continues the experience of the rst Christians, those who knew hrist and who are described in the New Testament, and the experience of countless Christians throughout the centuries.

Thus the leaders of the Reformation, Luther, Zwingli, Calvin, Knox, and the others, were reformers, not innovaters. They saw in professing Christians around them the historic Christian experience mangled and distorted, and sometimes absent. Accordingly, they undertook to restore it where it was imperfect and to inspire it where it was lacking. And in calling together those who shared it, they found no new churches; they simply maintained the church founded by Christ in the persons of those who first knew him.

Today many Protestants—most Protestants, it can be hoped—go beyond the Reformers in one respect. The Reformers, for their part, recognized the original Christian experience and church among many who never followed them. These modern Protestants recognize even

more that experience and church among non-Protestants. They are, perhaps, more charitable; and they live after a Counter-Reformation, with its subsequent improvements.

Nevertheless, on Reformation Day, Protestants can affirm their persuasion that their experience and churches trace back to Christ and the New Testament. Hence both the experience and the churches are valid or true. Hence, also, both the experience and the churches are catholic; for that is Catholic in Christianity which has been from its beginning in Christ and has always and everywhere existed among professional Christians.

It is furthermore a conviction of Protestants that their fundamental Christian experience is this: through the Bible alone they meet God personally and infallibly as his spirit makes them able.

Protestants join with Christians generally in affirming the Bible to be the Word of God. Words are signs, and when signs of truth convey truth to men it becomes part of their experience. The Bible, with its events, ideas, and doctrines relating to God, is the Word or sign of truth about God. Consequently, in conveying that truth to men, the Bible enables it to become a part of their experience.

Protestants, however, go on with their distinctive witness with two emphases.

The Bible is the living Word of God. Through its events, ideas, and doctrines the Bible does more than supply information about God men; the Bible presents God to me as one person is presented another. To put it another wa through the Bible God meets me in a personal fashion. And this ha pens only through the Bible, though Christian traditions a churches help.

The Spirit of God, moving upo men, makes the Bible for them wh it is, whether it be the Word God with information about God the living Word of God presenti God personally. The nature a work of the Bible are not made re to men, either in their minds or the deeper level of their selv through its own appearance, the perception, or the teaching authori of a church, though these may he men to that experience. The expe ence comes only as the spirit of G brings it to pass within them.

IN view of these two emphases, f Protestants the Bible is not idol, nor a kind of authority-figu nor a dead book in which a religi lies buried. Rather, the Bible is means by which God becomes kno to men, and, still more importa comes to men personally. Not t Bible, therefore, but God is to worshiped and obeyed; to expe ence the religion of the Bible is enter into personal relation with God whom the Bible makes pers ally present.

This many modern Protesta stress in connection with the scie fic study of the Bible. To the

ormers, who lived before such study egan, the Bible appeared a well- igh perfect book not only in its resentation of God but also in its cience and history, and in its ormat. To many modern Protes- nts who know and largely accept e results of contemporary analy- s of the Bible from the standpoint f science, history, and linguistics, e Bible suffers the limitations atural to books both ancient and uman. Many modern non-Protes- nts in the same situation look to e final authority of their churches r assurance that the Bible remains ndeed the Word of God. The rotestants, however, find their ssurance in the spirit of God him- lf.

So to know God solely through e Bible—that is the fundamental rotestant experience since by it rotestants meet God and then arn his will for them. As they see , to look elsewhere for God is nnecessary and, in fact, dangerous, s thereby God may be missed. For em the Bible alone is the sufficient nd definitive Word of God; and rough it alone, inspired by the irit of God, they confront God to ear what he wants of them.

It follows that Protestants thus ter into the freedom of the sons f God. Here Protestants do well to xplain exactly what is involved— nd not simply for the benefit of on-Protestants: some Protestants e confused. In meeting God rough the Bible, Protestants enter to a freedom of the sons of God which is not freedom to do what they please but freedom from the authority of men to do what God pleases. More specifically, it is freedom for them to serve God in two primary ways.

Protestants are to serve God in the church as priests. This does not mean simply that they can worship God without the mediation of a specially ordained priesthood. It means also that they have from God both responsibility and authority for helping others to worship and serve God. To that end they are to preach the Word of God, the Bible, and administer the two sacraments instituted by Christ, baptism and the Lord's Supper.

Moreover, Protestants are to serve God in the world in their particular vocations. To distinguish between religious and secular work is improper. Any work, unless clearly contrary to God, is a divine calling or vocation, that is, a work for God, and therefore religious. Accordingly, whatever their occupations, Protestants serve God through them.

IT is also a conviction of Protestants that they are saved by faith alone in God as they know him in Jesus Christ.

Here Protestants join with other Christians on two points. For the one: salvation is that gift of God to men which is fellowship with him now and forever. For the other: to receive salvation, men must be forgiven of their sins against God and receive eternal life; and all this God

achieves for them through the life, death, and resurrection of Jesus Christ, in whom he was incarnate.

In connection with the first point, many Protestants should recognize the insistence of their Roman Catholic contemporaries that salvation is the free gift of God. The Reformers, over against their Catholic contemporaries, felt obliged to emphasize that salvation is not by works. Whatever the situation in the time of the Reformers, today Catholics declare that men are not saved by works in the proper sense. Their works help them through purgatory to heaven —these are the free gifts of God, which is to say that salvation is the free gift of God.

The distinctive Protestant emphasis appears in the words, "by faith alone." As Protestants see it, they are saved when, on their side, they believe what God says as he meets them through the Bible—that he is ready to save them; and then, abandoning their efforts to run their own lives and find security in their own way, they put themselves in his hand to be saved. Protestants trust God to save them. That is enough. Unlike Roman Catholics, they do not believe a divine kind of being or life received through the sacraments is necessary to salvation. And consequently their obtaining of salvation remains a highly personal experience between God and themselves.

It is, finally, a conviction of Protestants that they should seek the unity of the church under the immediate headship of Jesus Christ.

The ecumenical movement, s strong these days among Protestan ism as a whole, is not in itself nove The Protestant Reformers were als concerned for the unity of th church, and some of them just a deeply as any modern Protestan Thus Calvin wrote the Archbisho of Canterbury, Cranmer, replyin to his letter proposing a meeting i the interest of church unity: ' would not hesitate to cross ten sea for this purpose."

As was observed at the beginnin of this discussion, to the Reforme the different churches gathered o reformation, or Protestant, princ ples were essentially united becau all belonged to the catholic churc in its true sense. But the Reforme went further. They sought an organ unity of Protestantism through method they held to be both Scri tural and historic, a general churc council. Rival rationalisms and tl confusion of the times frustrate them. Still, their concern for tl unity of the church never flagged- a fact further exhibited by a proaches they made to represent tive Roman Catholics.

Today Protestants general follow the Reformers in recognizin an essential unity of the churche both Protestant and non-Protestan For the Reformers, churches we essentially united insofar as the members met God through t Bible, trusted in him for salvatio and served as priests in preachin the Word of God and administerin the sacraments. And for Protestan

generally today, churches are essentially united in precisely the same way.

In addition, today most Protestants are becoming increasingly concerned for the organic unity of the church; and they believe, as did the Reformers, that whatever else is necessary to it, it cannot be secured except under the immediate headship of Jesus Christ. As they read the New Testament and study the history of the church, the direct head or king in the church is Jesus Christ, who is God-Incarnate. God has appointed no vicar, or no company of bishops, to exercise monarchial authority in his behalf. A united church, therefore, must be united in the first place because it recognizes Christ to be its direct head. Beyond that, since its members are equally authoritative as priests, it is to be organized in some kind of constitutional or democratic fashion.

Let it further be said that Protestants must seek the unity of the church in penitence. They must repent when they contribute to the disunity of the church by obedience to authorities other than Christ. And further, they must seek Christian forgiveness from their brethren in Christ, whether Protestant or Catholic, for un-Christlike attitudes toward them.

Along these lines Protestants can offer a Reformation Day witness, and an effective one. It is a conviction common to both Protestant and non-Protestant Christians that men should be true to conscience. To be true to conscience, Protestants must witness to their Christian experience. And acknowledging that, non-Protestants can expect them to do no other.

SPEAKING OF MOTION PICTURES

"Wedding in the Springtime," a 25-minute documentary film in 16mm color, produced by the J. Arthur Rank Organization to record the marriage of Princess Margaret to Anthony Armstrong-Jones, is now available to churches. It gives a frank review of the wedding day and portrays the marriage ritual as practiced in the Episcopal Church, or more strictly speaking, in the Anglican service of ancient Westminster Abbey. Information about the film may be secured from United World Films, Inc., 1445 Park Ave., New York 29, N.Y.

* * *

The Fellowship of Christian Athletes, 836 Professional Building, Kansas City 6, Mo., through World Wide Pictures has produced three films which highlight the Christian athlete. "Springboard," 16mm sound. 34 minutes. Both color and B&W. "Play Ball," 16mm sound. 24 minutes. B&W. "More Than Champions." 16mm sound. B&W. 22 minutes.

By H. Grady Hardin

Is Preaching a Lost Art?

THE art of preaching is lost each time a preacher preaches simply because it is Sunday, or in a mad scramble for material to fill the allotted time. What is presented may have a certain flair, and God may use the words; but the art has been replaced by the "arty." This is true with any form of art: musicians who try to compose "hits," painters who paint for the purpose of selling, authors who write for the book club may have their reward; but their art is dead within them. These dry bones *can* live and the "arty" sermon can be replaced by true and animated expressions of the Word —which is the art of preaching.

There are some significant movements today that point to the possibilities of a new life for preaching. The signs are only small clouds on the horizon but the faithful may start preparing for the rains.

The Given Message

The past quarter of a century has been an exciting new day in biblical studies and biblical theology. The ferment of these studies has hardly reached the church school classes and pulpits of the majority of our churches, but there are new insights into the biblical message that reaffirm our conviction that the message we are called to preach is not our own. The Bible and its message are becoming the source of a message from God that is more significant than in several generations. We are heralds of the King and servants of the Word! This fact should come as welcome relief to those of us who know what it means to "run dry." We may be the bucket in the well but, thank God, we don't have to produce the water.

Preaching is empty and contrived artiness when it depends upon the clever idea, the beat device, and the catchy phrase to give the congregation only a helpful hint, an easy lesson, and a spiritual tranquilizer or hotfoot. We calorie-counters put on our shortcakes a suds that looks and feels and tastes like whipped

cream, but there is no food value! There is a froth that looks and sounds like a sermon, but the food value is not there.

The meat of the gospel is the given, and the revival in biblical and theological studies is one sign of the return of the art of preaching. As in any art, there must be the acceptance of its disciplines. The church which ordains us to preach has every right to expect us to be faithful students of the Word in the fullest sense. Faithful study that includes careful exegesis and wide theological reading is the way this revival of our time can begin to reach the whole church. All our protests about lack of time because of other necessary demands never deliver us from the realization that we ought and must be students of the given message.

The Message Given

There is no artistry in preaching, if indeed it is preaching at all, if the sermon becomes a lecture on the study notes. Study notes are an indispensable ingredient of the given message, but they are a first step far removed from the message given. Dr. Harry Emerson Fosdick wrote an article for *Harper's Magazine* in July 1928 entitled "What's the Matter with Preaching?" that is a classic in homiletic literature. It becomes obvious that it was written before the theological revolution referred to above, but it still brings an important word to preacher and listener. Dr. Fosdick defines a sermon as "an engineering operation by which a chasm is spanned so that spiritual goods on one side are actually transported into personal lives upon the other." It is the spanning of this chasm that is the preacher's art which uses all the skills of an engineering operation. Preaching became a lost art in part because the spanning became more important than the spiritual goods. The art of preaching can be reclaimed when the man in the study finds that the message or bridge, whether a magnificent structure or a footlog, is always a tool for the proclamation.

But what of the persons on the other side? Here, too, are signs of hope of revival. Theological questions are being asked in many segments of society—both inside and outside the church. The preacher must never forget that he lives on both sides of the chasm and ought to be among the most serious questioners.

This suggests the unity of the office of preacher, pastor, and layman. The preacher is of the pulpit, the table, and the pew; and woe to the one who forgets any of these locations. This is only suggestive of another area of revival which is asking probing questions about the nature of the church. We are face to face with the doctrine of the priesthood of all believers. What is the meaning of being a preacher within this royal priesthood? Both inter- and intra-denominational discussions expose wide differences of

opinion, but in it all the preacher is faced with the demand to be a listener as well as a speaker. The spiritual goods can cross the chasm to the preacher by means of words from any person whom God may choose.

This is not necessarily a plea for increasing the quantity of our pastoral contacts, though this may be a needed word to some; but it is a plea for deepening the quality of our relationships with persons. If God has set some aside to be preachers, it is always within the context of membership. We are members one of another; and under our head, who is Christ, the dialogue among members can be the life blood of the *body*. It is a paradox of the office of preacher that unless we partake of the same food as members, we are unable to "break the bread of life" to the congregation.

The sermon, therefore, must be preached within the context of the church at worship. God does not mimeograph orders of worship, but he calls and enables men to make their "sacrifice of praise and thanksgiving" in a multitude of ways. It is within the framework of this recognition of God as Creator, ourselves as creatures in need of his promised forgiveness, his assurance of pardon, and the joyful celebration of the new life in Christ that a contemporary witness to the Word is made. Outside this setting, either actual or strongly implied, the sermon is cut off from its rootage in the history of salvation. Preaching is done to the fullest within the church gathered to "glorify God and enjoy him forever," and it is the center from which it moves to do its work as the church scattered in the world. Within this body the preacher is a member as well as a representative of the Word.

The Message Delivered

The art of preaching may yet be found again if the signs of revival on both sides of the chasm which have been suggested thus far can be spanned by a discovery of understandable symbols. Our exegesis may be impeccable; our membership may make our knowledge and love of persons unbounded; but if there is no language with which to speak of the spiritual goods, the chasm will not be spanned.

It does not matter on which side of an iron curtain a space scientist may live or what his mother tongue, the symbols of his science will be understood. We can depend on any reputable physician to write a prescription that can be understood by any reputable druggist. Let any exuberant radio or TV announcer bark his sponsor's wares, and the customers will ask for the particular brand by name. But let any preacher use any word in the language of faith to any congregation and it will represent a confusion of tongues. Select a list of words such as God, grace, love, salvation, and ask a dozen persons what they understand by these symbols and you will be

faced with the death of this chasm. Water and bread and wine are ancient and honored symbols in the church. Today there are hosts of members in our churches who not only don't comprehend their meaning but actually misunderstand.

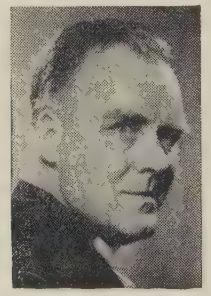
If preaching is a lost art, and I am not willing to admit it fully, it is lost in direct proportion to the loss of symbols. It seemed quite foolish in grammar school when students would reply to the teacher's question, "I know the answer, but I can't say it." It doesn't seem quite so outlandish now when God is revealing himself in so many ways, yet the preacher can think of nothing but lectures or rearranged clichés and call it a sermon. We affirm that the Word is God and Life, but what words and symbols will make this affirmation incarnate?

What, then, of preaching and the preacher? First, be open to the eternal word. Second, be open to the persons who are our fellow members. Third, be constantly at work on new translations of the Word into words that may become a vehicle of God's new revelation. This demands a constant search for new symbols to speak the "true and lively" word that will bear the message of the gospel across the chasm. It will be a word of judgment that condemns, a word of pardon that receives, a word of power that redeems. How shall we say this if we cannot be understood just by saying Jesus Christ is Lord?

This may call for a language never heard in church before. It demands symbols that God can use that are widely understood. It may not be simple, but it will not be deliberately confusing. The symbols will deal with every important aspect of life, and so they will be relevant and important and interesting. The chief aim of sermons will have nothing to do with the popularity of the preacher, but with the hearing and understanding of the gospel. It will be a trumpet sounding a clear call, a candle delivered of its bushel basket, water in a dry land. Or it may be like the fission of a great truth, or the fusion of the new covenant, or the weightlessness between the pull of guilt and anxiety and a new orbit in Christ. Bashful and tongue-tied youths become articulate poets when they find a great love. Men will yet preach for "the Lord God hath spoken."

We preach as sowers of seeds. We scatter the seeds in joy and trust because both the seed and soil are in the hands of God. We preach not to see the harvest, but to plant God's seed in God's soil in faith and trust —this is his call to us. And we are his, so that our words may yet bear his Word. We are not, therefore, called to be artists, but to be faithful sowers until the "evening comes . . . and our work is done."

Small boy ending prayers: "God bless sister, God bless Mommy, and God help Daddy."—*Uplift.*



By JAMES T. CLELAND

Dean of the Chapel
Duke University, Durham, N.C.

My Last Sermon

DURING the past academic year, in two adjoining universities, there has been running an almost identical series of lectures delivered by members of the faculties but under the sponsorship of students. The over-all title, in each case, was "My Last Lecture." Each lecturer was asked to speak on what lay closest to his heart—a kind of last will and testament, a sort of professional *confessio fidei.* It would be unfair to look upon them as academic Richard Baxters speaking as "a dying man to dying men." But there was an unusual solemnity underlying the venture. A scientist, a philosopher, a theologian and a basketball coach have been among the participants, with appreciative —even excited—student response. It was a sound venture, one worthy of continuation, provided there is honesty in the speaking and sincerity in the listening. It is always interesting, and sometimes deeply moving, to be let in on what makes a man tick.

Supposing each of us was asked to deliver "My Last Sermon," what would we talk about? What makes our wheels go round? Where is the focus of our spiritual interests? Perhaps two case studies will prime the pump of our own reflecting.

Some months ago, my wife and I were entertained by a young couple whom I had married. The only other guests were an old minister and his wife who, together, had completed almost fifty years of service in the ministry. That morning he had delivered his last sermon in his last parish, though he hoped to do supply-preaching for some time to come. I asked him what he had used as his text. He answered, quietly and convincingly: "Hebrews 13 8. 'Jesus Christ the same yesterday and today, and for ever.'" It was the verse with which he had started his ministry; it was the verse which he had lived by in the pulpit and in the parish; it was the verse which he was going to keep as central for

the rest of his life. My reaction was: how utterly right.

The other instance comes from Scotland, the closing sermon of a most effective pulpiteer—"A Preacher's Apologia." The text was the last verse of Second Corinthians, and in the introduction these words were spoken: "I wanted a text that would summarize what I have tried to preach about, and I think I have found it . . . I have not chosen the text because of any abstract theology it contains, but because it represents the human faith that has been the bedrock of my own life." He had—naturally!—three points. His first was the love of God; his second was the love of God in the grace of Christ; his third was the love of God and the grace of Christ in the community of the Holy Spirit. His had been a seventeen years' ministry in his last charge, and that sermon described what had been the heart of the gospel for both pulpit and pew during his sojourn.

Would either of these texts have been the ones which you or I would have chosen? Probably not. Twenty divinity students were asked for the most important passage in Holy Scripture for them, and almost everyone chose a different verse. One went to the Old Testament, the rest to the New. The eternal favorites were listed. John 3:16 alone received more than one vote—three, to be exact. You can guess some of the others: Matthew 11:28-30; Mark 12:29-31; John 6:66-69; 1 Corinthians 13 (all of it!). The Old Testament preference was made by one who is now an Air Force chaplain: Psalm 8, particularly verses 3-5. What was each hunting for? Probably that which was so important for his very living that it revealed itself in his downsitting and in his uprising. It was something which had to be believed by the whole man, something to live by in practice, even something to die for—if necessary. The chosen text was supposed to embody that.

It is always interesting, and sometimes helpful, to know what great men have centered their lives upon. F. W. Boreham of Australia has among his many volumes two which bear, respectively, as subtitles: *Texts That Made History* and *More Texts That Made History*. The names of the books are *A Bunch of Everlastings* and *A Casket of Cameos*. Do you know John Bunyan's text? "Him that cometh to me I will in no wise cast out." He could preach about that from experience. Do you know what kept David Livingstone going in Africa? "Lo, I am with you always, even unto the end of the world." Livingstone called that text "the word of a gentleman of the most strict and sacred honour." Sir Ernest Shackleton, the Antarctic explorer, claimed as his own: "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me." It did. These books give us texts which have become flesh, and there is nothing as effective as

biographical preaching. It is a homiletical corollary of the doctrine of the incarnation.

Let us come back to ourselves. What brought you into the chaplaincy and me into teaching? Would we do it again? Why? Why not? What is so sure and steadfast in our lives that we feel, we know, that it is essential for our own ongoing, and worth sharing with others for their happiness, their blessedness? It surely will have something to do with God. It surely will have something to do with God in his relationship to man. It may have been said before or after Jesus, but it had better be the kind of thing that he would have put his imprimatur upon. It will link us, under God, with other folk. It will flash into our minds as we wake up, and say "good night" to us as we fall asleep. What would you want your last words to be? (By the way, have you read a *Dictionary of Last Words*, compiled by Edward S. Le Comte, and published by the Philosophical Library in 1955? It is a queer collection, with some amazing exits: humorous and serious; casual and profound; spontaneous and thought out; religious and secular. There are primers for sermons here, too.)

Well, turn about's fair play. You have the right—if you have read thus far—to ask me: "What would your last sermon be about?" I would combine part of a verse with a legend. My mind and heart keep going back to some words in 1 John 4:7, "Everyone that loveth is born of God." Love is *the* quality o God; love is the quality which de notes a child of God. Love is the mark of the accepted person, a Jesus pointed out so dramatically ir the parable of the sheep and the goats. Love is the test of entranc into heaven. There are other inter esting, but subordinate, tenets of the faith, to some of which I subscribe But I keep returning to the Firs Epistle of John and especially to the words quoted. What is the legen I would add? It too is from John maybe the same one. On being car ried into church in his old ag John said to the congregation, a his last words: "Little children, lov one another." The two dimension of love, the vertical and the horizon al, are expressed in these Johnan nine sayings. That, I think, is th Gospel according to Cleland.

It is kind of important to kno what we would preach on in a las sermon. Because it should be th expression of what means most t us *right now*. Our last sermon i our continuing and continued se mon. It is our *always* sermon. I is a good idea to know now what i really is, for our own sake and tha of our hearers, and for God's sak too.

HOME

It's wonderful
When air-conditioned;
And even better,
Prayer-conditioned.

—Stephen Schlitzer

By Frank A. Tobey

Tally on the Positive Side!

"Dear Chaplain Tobey:

. . . how grateful we of the United Church are for the help which has been given to the cause of Christian growth in Okinawa through the past years by the chaplains and their men of the Army units."

Refreshing? I'll say! In both the secular and ecclesiastical press there has been no lack of articles accusing American Armed Forces personnel of immoral and luxurious living in foreign countries. Largely untold is the other side of the story—the good, the beautiful, the charitable lives and deeds of the majority of American Servicemen and their families.

This letter, from Mr. John L. McMullen of the Interboard Committee for Christian Work in Okinawa, was written to me following my visit sometime ago to the island. Mr. McMullen goes on to itemize some specifics:

"1. Consistent giving year after year to the scholarship fund which has made it possible for us to obtain the best education available for our church leaders present and future.

"2. . . . support of our Christian orphanage.

"3. . . . the Chapels financed a well and complete water system for our summer camp.

"4. The Women's groups have visited each other's churches, have toured together, worshiped, studied and played together.

"5. Our medical program has been aided by donations which provided equipment and better facilities.

"6. The Men of the Chapel have worked hand in hand with laymen of our churches in painting and building pews.

"7. *Then there is no counting of the moral support given by the Army folks* . . . (underlining ours).

"8. The men have also built equipment for several of our church kindergartens.

"As the assistant director of our orphanage, I can greatly appreciate the way in which the Army Chapels have given *steady* help *quietly* and with no concern for publicity. We cannot begin to measure the Christian deeds of love and help. . . . Just the past Sunday I heard from one pulpit some fine testimonies concerning the help given by men who left these islands ten years ago!"

These are the "ambassadors" from America who will be remembered long after. Keep the white chalk handy to tally on the positive side!

The 1962
Protestant Chaplains' Retreats

Planned and sponsored by The General Commission on Chaplains and Armed Forces Personnel on behalf of its thirty-three member denominational agencies and available to all Protestant chaplains on an active duty status with the Army, Navy, Air Force, and the Veterans Administration.

I. THEME AND PURPOSE

A. Theme: "The Image of God"—
—"*and God said, Let us make man in our own image*" (Gen. 1:26).

B. Purpose: To provide an opportunity for chaplains to reflect upon God's challenge to them and to their ministry; to aid them in revealing the true Christian image of God to those to whom they minister.

II. PLACE, DATE, AND COST FOR EACH OF THE SIX RETREATS

A. **The Inn, Buck Hill Falls, Pennsylvania**
OPENS: Tuesday afternoon, 2 January, 1962
CLOSES: Friday morning, 5 January, 1962
COST: Package cost per Chaplain, $35.59

B. **Asilomar, Pacific Grove, California**
OPENS: Monday afternoon, 22 January, 1962
CLOSES: Thursday morning, 25 January, 1962
COST: Package cost per Chaplain, $26.00

C. **Mo-Ranch, Hunt, Texas**
OPENS: Monday afternoon, 5 February, 1962
CLOSES: Thursday morning, 8 February, 1962
Cost: Package cost per Chaplain, $21.25

D. **The Inn, Spring Mill State Park, Mitchell, Indiana**
OPENS: Monday afternoon, 19 February, 1962
CLOSES: Thursday afternoon, 22 February, 1962
COST: Package cost per Chaplain, $28.12

E. **Estes Park, Colorado**
OPENS: Monday afternoon, 30 April, 1962
CLOSES: Thursday morning, 3 May, 1962
COST: Package cost per Chaplain, $25.00

F. **Ridgecrest, North Carolina**
OPENS: Monday afternoon, 4 June, 1962
CLOSES: Thursday morning, 7 June, 1962
COST: Package cost per Chaplain, $22.00

III. LEADERSHIP

A. **Buck Hill Falls, Pennsylvania**
1. *Devotional Leader:* DR. GEORGE G. PARKER, minister of the Congregational Church of Manhasset, New York.
2. *Forum Leader:* DR. FREDERICK WARD KATES, rector of St. John's Protestant Episcopal Church, Elizabeth, New Jersey, which was founded in 1706.
3. *Seminar Leader:* DR. DANIEL D. WILLIAMS, Professor of Systematic Theology, Union Theological Seminary.

B. **Asilomar, Pacific Grove, California**
1. *Devotional Leader:* DR. CARL G. HOWIE, pastor of The Calvary Presbyterian Church of San Francisco.
2. *Forum Leader:* DR. LYNN H. CORSON, pastor of the University Methodist Temple, Seattle.
3. *Seminar Leader:* DR. ROBERT HANNEN, Professor of Theology, Berkeley Baptist Divinity School, Berkeley.

C. **Mo-Ranch, Hunt, Texas**
1. *Devotional Leader:* DR. JOHN BARCLAY, pastor of Central Christian Church, Austin, Texas.
2. *Forum Leader:* DR. TOM B. ANDERSON, pastor of The First Presbyterian Church, Lubbock, Texas.
3. *Seminar Leader:* DR. J. RODMAN WILLIAMS, Professor of Systematic Theology, Austin Presbyterian Theological Seminary, Austin, Texas.

D. **Spring Mill Inn, Mitchell, Indiana**
1. *Devotional Leader:* DR. DALE OLDHAM, minister of the Park Place Church of God, Anderson, Indiana.
2. *Forum Leader:* DR. G. CURTIS JONES, minister of the Union Avenue Christian Church, St. Louis, Missouri.
3. *Seminar Leader:* DR. HENRY J. STOB, Professor of Apologetics and Ethics, Calvin Theological Seminary, Grand Rapids, Michigan.

E. **Estes Park, Colorado**
1. *Devotional Leader:* DR. ELMER C. ELSEA, minister of the Central Presbyterian Church, Denver, Colorado.
2. *Forum Leader:* DR. LAURISTON J. DuBOIS, pastor of The First Church of the Nazarene, Denver, Colorado.
3. *Seminar Leader:* DR. HARVEY H. POTTHOFF, Professor of Christian Theology, Iliff School of Theology, Denver, Colorado.

F. **Ridgecrest, North Carolina**

1. *Devotional Leader:* DR. HARRY A. FIFIELD, pastor of The First Presbyterian Church, Atlanta, Georgia.
2. *Forum Leader:* DR. EDWARD A. CAHILL, pastor of the United Liberal Church of Atlanta, Georgia.
3. *Seminar Leader:* DR. CHARLES K. ROBINSON, Professor of Theology, Duke University Divinity School, Durham, North Carolina.

IV. PROGRAM FOR RETREATS

A. Devotionals

1. *Morning Prayers:* Conducted by the devotional leader each morning from 0800-0830 hours.
2. *Evening Devotions:* An inspirational address presented each evening at 2000 hours.
3. *Retreat Communion Service:* Conducted on the afternoon of the third day of the Retreat.

B. Forums

1. The forum discussion subject will be, "The Image of God in Man's Relationships."
2. One sixty-minute forum discussion session will be conducted each morning. The purpose of these forum discussion groups will be to assist chaplains in revealing the "Image of God."

C. Seminars

1. One sixty-minute seminar will be conducted each morning under the direction of a qualified theologian.
2. The subject for the seminar is, "The Image of God in Theology Today."
3. The purpose of the seminar is to acquaint chaplains with recent developments in theology, with special emphasis on the true Christian image of God.

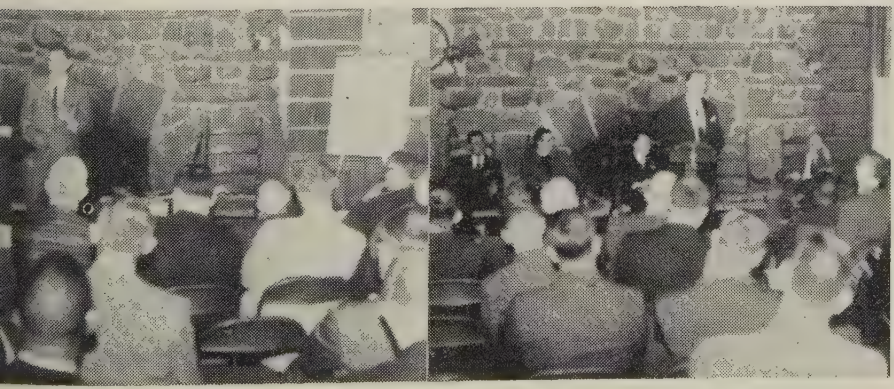
V. CONCLUSION

A. Attendance at any one of The Protestant Chaplain Retreats will afford you the opportunity to fellowship with active duty chaplains of the Army, Navy, Air Force, and the V.A.

B. Each site has been carefully selected to assure adequacy of facilities, an invigorating atmosphere, a pleasing environment, and an opportunity for spiritual refreshment.

C. In many instances, the cooperating denominational chaplaincy agencies reimburse the "package cost" for the retreat to their chaplains. For further information concerning the 1962 Protestant Chaplains Retreat, communicate with your denominational chaplaincy agency and/or contact the Department of Chaplaincy Services, The General Commission on Chaplains and Armed Forces Personnel, 122 Maryland Avenue, N.E., Wahington 2, D.C.

e hope that each of you will put one of these retreats on your 1962 schedule. give you a foretaste of what you will enjoy we are presenting pictures from e 1960 Retreat at Buck Hill Falls. Top picture shows Dr. David A. MacLennan, ck Presbyterian Church, Rochester, N.Y.; Dr. James W. Kennedy, Church of the ccension, New York City; and Dr. Sam Banks of Drew University, Madison, N.J. ading a discussion group. You will have an opportunity to participate in dis- ssions on "The Image of God in Man's Relationships." Lower left shows Dr. Sam nks leading a seminar. Subject for 1962 Seminars is "The Image of God in Theo- gy Today." Lower right shows Chaplain Glenn J. Witherspoon of The General Com- ssion on Chaplains leading an evening devotional period. You will have an portunity to refresh your soul, enjoy fellowship, become acquainted with the test theology, and participate in stimulating discussions.



How This Sermon Came to Be

A year or two ago I was invited to preach by the ministerial association of Gainesville, Florida, at a union Reformation Day service. Gainesville is the site of the University of Florida and the service was to be held in the First Baptist Church.

In preparing to write a sermon for the occasion, I realized that there would undoubtedly be university faculty in the congregation and that, in spite of my own interest in history as a college history major, it was essential to say something that might be relevant to the present-day church situation. In my opinion, that situation was most marked by the ecumenical movement.

In immediate preparation I reviewed the history of the Reformation in one or two standard histories and thought back in my reading trying to remember some worthwhile expressions of the spirit of Protestantism or the reformed churches.

My sermons are composed always in outline form and on paper. Normally, as in this case, I block out the subject of the introduction, the main headings and the point of the conclusion. From that main outline I work out the subheadings. When completed it was dictated for typing.

From experience I have found that such careful preparation means that with a little review the sermon can be given without manuscript or notes.

The cause of the sermon then was an invitation to preach on a specific occasion and the effort was to meet the need that the occasion presented.

THE RUNNERS

The untrained runner with his flabby muscles,
His eyes diverted from the goal
By every obstacle
Falls out discouraged early in the race.

But the true athlete, with hard, disciplined flesh,
Clears joyfully each hurdle,
While steady eyes, unwavering,
Are fixed upon the ever-nearing, the triumphant goal.

—Belle Chapman Morrill

By Henry I. Louttit

Stand Fast in Liberty

ext: *Stand fast therefore in the liberty wherewith Christ hath ade us free* (Gal. 5:1*a* KJV).

N this scripture text is the keynote of the Reformation and of the hurches of the reformation world. n October 31, 1517, Martin Luher, Augustinian monk, nailed his inety-five Theses on indulgences to he church door at Wittenberg. The ormal way in his day and time to nvite debate on matters of public nterest, his challenge raised ultiate questions as to the very nature f the Christian faith and the Chrisan church. It led inevitably to the pening of the floodgate releasing he pent up forces of reform; hence, s nearly as anyone can pinpoint ocial movements, October 31, 1517, harks a momentous turning point in he history of the Christian religion.

There began then that movement nown as the Reformation, which as in fact a series of reformations the several parts of the Western hurch. The first three, although mphasizing the Scriptures, preachng, and personal religious experience, were essentially conservative both in doctrine and in their views on church, worship, and sacraments.

Luther led the way. His basic break with the medieval church lay in his insistence that man is saved by faith alone, that good works cannot earn salvation. To him the Word of God, mediated through the Scriptures, preaching, and the sacraments, brings salvation. Hence, he stressed the priesthood of all believers, true apostolic succession lying in the individual Christian who, filled with grace, proclaims to another the word of salvation.

Of the second generation is John Calvin, lawyer, theologian, organizing genius. His massive system of theology also begins and ends in Scripture, its authority resting on the Holy Spirit witnessing to its truth in the hearts of men. His faith is theocentric; his cry, "To God alone be the glory." On the sovereignty of God rests his doctrine of predestination, our salvation is a result of God's will and God's grace, in nowise touched by our frailty

or strength, and quite unmerited.

Even later is the reformation of the Church of England. Unlike the continental reformations it had no single great man of God as leader but was the result of the intellectual ferment and the social pressures of the times. Accepting the Reformation principles that the Scriptures contain all doctrine required as necessary for salvation, the need for preaching, and the emphasis on personal experience and responsibility, still it strove to maintain its position in the church catholic by its valuation of the church, its creeds, its doctrine, its tradition, its worship, and its ministry. Historically perhaps the reformation in England was a compromise to preserve peace; theologically it embraced comprehension in an effort to preserve the whole truth of the gospel.

The fourth of the reformations of the church, the heir of widely scattered and varied dissent, was revolutionary. Termed sectarianism, it was to the earlier reformers as much the enemy on the left as Rome was the enemy on the right. Probably it has had more effect on present-day Protestantism than they. To the sectarians true religion was always intensely personal; their watchword, "Liberty of conscience." To them the church is where two or three are gathered together in His name; hence, the freedom, authority, and democracy of the local congregation. The Indwelling Word, the Holy Spirit, the Inner Light loom larger in authority than either the churc or the Bible.

The fifth of these reformation too often overlooked, is the refo mation of Rome itself by the Cou cil of Trent. On the whole, th abuses in practice of the mediev church were corrected, but, on th defensive, its theological basis w reactionary. The church as the a thority ends in papal infallibilit The Apostolic Ministry from beir essential to the church, becomes fact THE church. The need for mediator, or mediators, betwe men and God ends in the Mediat Supreme, the Blessed Virgin Mar Queen of Heaven, who in effect r places our Blessed Lord in person devotion.

ALL these, plus fifteen centuri of earlier Christian histor form our heritage. From the Re ormation stem both gains ar losses. The gains in part are thes The freedom of the Christian ma Man made in the image of Go fallen through sin, by his faith the mighty works of our Lord ar Savior Jesus Christ is saved, not h his own works but by God's r deeming grace. "Through him v have obtained access to this grace which we stand, and we rejoice our hope of sharing the glory God" (Rom. 5:2). This freedo in the relationship of man to Go betokens a personal responsibili for the conduct of life both moral living and in ac of mercy. "What does the Lo

equire of you but to do justice, nd to love kindness, and to walk umbly with your God" (Mic. :8b). The acceptance of the Bible, ie supreme revelation of God, as he final authority in faith and mor- is, and the making of it available or every man. "And you will know he truth, and the truth will make ou free" (Jn. 8:32).

The losses, though quite as im- ressive, are not so commonly rec- gnized. In part they are these: n spite of the earlier reformers' nsistence that the church as the ommunity of believers is essential o the Christian faith, Protestantism oo often equates the Christian re- igion with the individual's relation- hip to God. To this we owe the frag- nentation of the church into a nyriad of sects and denominations. The rightful stress on freedom of conscience has led in effect to a oss of all authority. Too often the proclamation of the gospel degener- ates into an expression of personal belief. "I think" and "in my opin- ion" become weak substitutes for the older formulas: "The church teaches" and "Thus saith the Lord." Again the loss of sense of communi- ty and fellowship has impoverished public worship. Modern Christian congregations have largely become audiences, spectators at the Mass or auditors of preaching.

Our hope lies in our freedom. Heirs of the Reformation must ever be reformers, apt to follow the guid- ance of the Holy Spirit who blow- eth where he listeth: "Every scribe who has been trained for the King- dom of heaven, is like a householder who brings out of his treasure what is new and what is old (Mt. 13:52).

The most important gift of the Reformation is not any specific re- form or precise doctrine, but rather what might be termed "the Prot- estant Spirit" which can stand out- side of the immediate situation to see God's judgment on men and on his church. Thus cometh his grace and his salvation. Before God we all have failed; Catholic and Prot- estant but feebly reflect his glory. This too is a day for reformation and we must face understandingly the paradoxical nature of the Chris- tian faith.

The vast outreaches of God's rev- elation cannot be comprehended by the mind of man and frequently can be stated only in paradox, that is, in logical contradiction. For ex- ample, on these, concerning the nature and being of God, we are all agreed. We proclaim that God is transcendent, outside and above his universe, and in the same breath we proclaim also that he is im- manent everywhere throughout his universe. "In him we live and move and have our being" (Acts 17:28a). So likewise we would insist that he has revealed himself as three persons, Father, Son and Holy Spirit; and insist likewise that these three persons are but one God. Ac- cepting him as Savior, we believe that he shall come to be our judge; believing that in some real sense in

his judgment lies our salvation.

On these instrumentalities, practices, values in the Christian religion there is less agreement. The evangelical would stress the Bible, preaching, and personal religious experience as the foundations of the Christian life. The Catholic would emphasize priority of church, worship, and sacraments in the practice of the Christian religion. Ultimately we must face the fact that all are essential. What we need, all of us, is a "both-and" rather than an "either-or" religion.

The hope for Christian unity in the ecumenical church lies not in compromise for the sake of peace, a lowest common denominator religion, throwing overboard the real values in our several traditions for the uniformity of practical nothingness; but in comprehension for the sake of truth, the rich diversity of our several streams of insight and of emphases commingling in the mighty ongoing stream of the Christian faith and the Christian community. In sum, the earmarks of "the coming great church" must be in essentials, unity; in non-essentials, diversity; in all things, charity.

LEST this be seen as an impossible ideal, always we must remember the union we seek is but bringing to full fruition the unity we have. This was the wisdom of Archbishop Temple, "We could not seek union if we did not already possess unity. Those who have nothing in common do not deplore their estrangement." We share, all of us, in our common history as Christians; in the mighty acts of God which is the story of his saving relationship to man; in the redeeming gospel of Jesus Christ, our Lord whereby not merely are we saved but whereby the Christian community is constituted that he may save the world.

Never let us forget the church is already one. Hence, St. Paul to the Church at Ephesus could say, "I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love; eager to maintain the unity of the Spirit in the bond of peace. There is one body and one spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all who is above all and through all and in all" (Eph. 4:1-6).

We need must learn humility, all of us. All stand under the judgment of almighty God. Here Paul Tillich's definition of the Protestant principle is of tremendous help to us. "The central principle of Protestantism is the doctrine of justification by grace alone, which means that no individual and no human group can claim a divine dignity for its moral achievements, for its sacramental power, for its sanctity, or for its doctrine. If, consciously or unconsciously, they make such claim, Protestantism requires that

hey be challenged by the prophetic protest, which gives God alone absoluteness and sanctity and denies every claim of human pride. This protest against itself on the basis of an experience of God's majesty constitutes the Protestant principle."

As we walk, and pray, and work together; as we converse with one another seeking understanding of and sympathy with our various points of view and emphases, always we must distinguish in our thinking the church as an institution, largely the work of men, and the church as fellowship, community, brotherhood, the whole household of God. This is the basic meaning of the ecumenical church or the church as the Body of Christ, the will and gift of God. As H. Richard Niebuhr has pointed out in *The Purpose of the Church and Its Ministry* there are two ecumenical movements in our time: first, the organizational effort to develop worldwide institutions; and second, the spiritual, psychological, intellectual, and moral common life, transcending all national (and we may add denominational) boundaries and seeking institutions through which to express itself. Frustration that the former (institutional union) is not easily achieved with uniformity in organization and rites should bring us to an understanding that in the long run the latter (spiritual unity) may well be of greater import by far. Unity of spirit, or better, unity in the Holy Spirit characterized by *agape*, Christian love, is ultimately essential to any organizational union, if it is to be more than the hollow mockery and sham of the attractive façade to an empty and abandoned building.

We must remember always that the church is not the end, but God's means to a greater end—the salvation of his created world. Hence, like the apostle Paul, the church must "become all things to all men" (1 Cor. 9:22) that it might by all means save some. This means that in the unity we seek, as now, the church needs must be, on the one hand, reformed, protestant, and evangelical; and on the other, one, holy, catholic, and apostolic. These things are not contradictory but complimentary. All are essential in order that the high priestly prayer of our blessed Lord may be fulfilled, "That they may all be one; even as Thou, Father, art in me, and I in thee, that they also may be in us," and, if I may use the expression, here is the punch line, the meaning, purpose, and goal of all our efforts, "that the world may believe that thou hast sent me" (Jn. 17:21).

This then is the purpose of our liberty wherewith Christ hath made us free: Enlisted in his service we must in the power of the Spirit so present Jesus Christ that other men may be led to put their trust in God through him; to accept him as their Savior, and to serve him as their King in the fellowship of his church. Why? That this tragic world—lost, doomed, damned, may yet be saved.

STORIES

Robert E. Lee on Army Chaplains

A spokesman for the clergymen stated, "I think it right that I should say to you, General, that the chaplains of this Army have a deep interest in your welfare, and that some of the most fervent prayers we offer are on your behalf."

Lee flushed, and tears came into his eyes. He choked for a moment and then with a directness that would have been cant in a soul less simple he replied, "Please thank them for that, sir. I warmly appreciate it. And I can only say that I am nothing but a poor sinner, trusting in Christ alone for salvation, and need all the prayers they can offer for me."

—Herbert Beecher Hudnut

All in One Serving

The fervent young missionary had just come to the cannibal district.

"Can you tell me," he asked the first friendly native he met, "what has become of Dr. Smithers, the head of our mission?"

The cannibal surveyed the plump parson and then beamed with delight.

"Dr. Smithers," said he, "had done us the honor of going into th interior."

—James Aldredge

I Didn't Do It

At Sunday School, the teache was reviewing the lesson.

"Tell me," she said, "who led th children of Israel out of Egypt?

When there was no answer, sh pointed to a small lad in the bac of the room.

"Wasn't me, ma'am," he ventured "We just moved here from Wis consin."

—T. & J. Gootee

The Diplomat

An ambassador failed to recog nize a young lady and she re proached him with: "Why, Mr. Am bassador, you don't remember m name!"

"No," he replied glibly, "fo when we last met I was sure you beauty and accomplishments woul soon compel someone to change for you."

—Cambridge Daily News

He Calls Them As He Hears Ther

The other day I was working i my tent up on the side of the mou tain when the houseboy came ru ning up and dashed into the col nel's tent which was next to min

One day he came after a broom and came out with a crowbar and asked me if it was a broom. He came out this time and said that the colonel wanted "justapol." I didn't know what he meant so I picked up the phone and gave the colonel a ring. "What did you send Kim after? He said you wanted 'justapol.'" The colonel laughed. "Well, that's it. I sent him after the pole in the corner, the hall-tree; but I didn't want the towels and hats on it—just the pole."

—James R. Barnett

ILLUSTRATIONS

Is God There?

A writer from the *New York Sun* was walking up the steps into his church when he was approached by a little girl who asked him bluntly, "Mister, is God in there?" Later, commenting on the experience, the writer said, "I think I spoke truthfully when I answered yes."

The Strain Gone

Once in his home town when Albert Schweitzer was just a young man, he heard one of the great concert pianists of the world. Later, Schweitzer wrote: "It was for me a sudden revelation of the possibilities of the piano. On the way home I walked as in a dream." Something he saw and felt made him practice his music harder. Now the strain was gone.

Is it not true that when we really see Jesus, the Master, living life abundantly that we are changed? No longer do we strain at being a Christian. No longer do we do good simply because we are supposed to be good. But now simply because we have seen the Master.

But Is This Enough?

Although the United States has only 6 per cent of the world's population, it consumes 48 per cent of the world's coffee; 53 per cent of the world's tin; 56 per cent of the world's rubber; 72 per cent of the world's silk. It operates 60 per cent of the world's telegraph and telephone lines. It uses 80 per cent of the world's motor cars. It produces 70 per cent of the world's oil, 60 per cent of the world's wheat and cotton, 50 per cent of the world's copper and pig iron. It possesses $11,000,000,000 in gold, one-half of the world's monetary metal. Its purchasing power is greater than 500,000,000 people in Europe. But the question is, Do we really trust in God as we say on our coins?

That's What I Want

Samuel Judson Porter, onetime pastor in Washington, D.C., tells of the experience of a Christian missionary in India. He says an old man, a cripple, crawled for many miles to the Ganges River for he heard there was healing in the supposed sacred waters of the Ganges. When he reached the bank of the river and looked down, he said within himself, "Ah, at last I've reached it and soon I will be healed." Then, expectantly, he

pulled himself down into the water and back upon the bank. Suddenly he realized there was no change. "Why, I'm just like I was!" he cried. So, once again, he went down into the water and still a third time. But each time he said, "Why, I'm just like I was." Slowly he pulled himself away.

Not far distant was the Christian missionary in a tent preaching to the people. The old man heard the music and speaking and crawled by and stopped to hear. The missionary described man the sinner and how God had come down into time in the person of Jesus and how Jesus died on the cross to redeem sinful man and how we have forgiveness as we turn our lives over to this Christ. And when the old man heard these words, he cried out: "That's what I want! That's what I want!"

SERMON OUTLINES

Two Gardens

Bible verse: Luke 22:42

Introduction: In Eden, Adam said: "Not *thy* will but mine be done." In Gethsemane, Jesus said: "Not *my* will but thine be done." How may we know the will of God?

I. Surrender. This is what Jesus did—great purpose of his life—to do the will of God. But we hold back. We think we can do a better job than God. Let us say, "I Surrender All."

II. Bend Our Wills to His. Man has the power of choice. Many things hinder him from choosing God's way—heredity, environment, original sin, ignorance, desire to rebel. The need of transformation and the power of the Holy Spirit. See Romans 12:2.

III. Live Close to God. Quote from George Muller: "I never remember in all my Christian course, a period now of sixty-nine years and four months, that I ever sincerely and patiently sought to know the will of God by the teaching of the Holy Ghost, through the instrumentality of the Word of God, but I have always been rightly directed." Keys: let His Holy Spirit lead (Jn. 16:13; search the Bible; pray; be obedient.

I Will Look Up

Bible Verse: Psalm 5:3 (KJV)

Introduction: The morning is the tuning fork of the day. The best way to begin the day is in the spirit of prayer.

I. WHAT DO YOU MEAN PRAY? Prayer is not addressing the people. It is not talking to one's self. It is not merely asking for favors. Some definitions:

"The earnest plea of a spirit in need."

"It is turning from the prose of thought to the poetry of praise."

"It is simply to let Jesus come into your heart."

"It is the soul's language in the ear of God known to be present."

"It is the meeting of two spirits, I AM and I."

"It is simply conversation with God."

I. WHEN PRAY?

1. In the morning.
2. Walk with God through all the day.
3. Call on God in moments of crises.
4. End the day with prayer. Get all bitterness, all misunderstanding, all ill-will out of your heart before the day closes.

II. WILL ANYTHING HAPPEN?

"More things are wrought by prayer than this world ever dreams of."

1. We get our bearings
2. We gain peace of mind.
3. We extend the area of the kingdom of God.

QUOTES

There is a difference between character and reputation. Character is what a man is; reputation is what he is thought to be. Men of good character are generally men of good reputation, but this is not always the case, as the motives and actions of the best of men are sometimes misunderstood and misrepresented. But it is important, above everything else, that we be right and do right, whether our motives and actions are properly understood and appreciated or not. Nothing can be so important to any man as the formation and possession of a good character.

—Edmund Burke.

We cannot drift into satisfactory living. Character is no accident.

—L. R. P.

At age 20 we don't care what the world thinks of us; at 50 we find it wasn't thinking of us at all.

Travel is broadening, I am aware.
Even more so are sweets and that old easy chair.

—Edward A. Lawrence.

If at first you don't succeed, it's a normal life you lead.

A house without woman and firelight is like a body without soul or spirit.—Poor Richard.

Hard work is the yeast that raises the dough.

A man cannot be too careful in the choice of his enemies.

Xerxes offered a great reward to the inventor of a new pleasure. The centuries have not changed man's quest for the novel and unusual. Man's vices remain the same though sometimes disguised in new clothes.

—L. R. P.

Charity is a virtue of the heart and not the hands. A man may bestow great sums on the poor and indigent without being charitable, and may be charitable when he is not able to bestow anything.

—Richard Steele.

Eloquence is the language of nature and cannot be learnt in the schools.—Colton.

Have you ever noticed that most knocking is done by folks who don't know how to ring the bell?
—Cy N. Peace.

If you're going to teach a child the value of a dollar, you have to do it awfully fast these days.
—Franklin P. Jones.

It's hard to keep a man's love warm with cold grub.
—Cy N. Peace.

Youth calls to youth—and keeps the telephone tied up.
—Adrian Anderson

The honeymoon is over the first time she says, "You'll do nothing of the kind!"—Frances Rodman.

A neurotic is a person who builds castles in the air. A psychotic is someone who moves into them.
—F. G. Kernan.

When you are at the end of your rope, it's a good idea to keep your feet on the ground.—D. O. Flynn.

Since brevity is the soul of wit
And tediousness the limbs and outward flourishes,
I will be brief.—Shakespeare.

Women were made before mirrors, and they've stayed there ever since.
—*Denver Post.*

What I like about money is my hand.—Terry Troy.

POETRY

After Dinner Speechless

About the time I'm on my feet,
I find my thoughts have fled;
Or just become quite obsolete
By what has just been said.
—Ida M. Pardue

Where You Start

Where you start from, there yo
end.
Therefore, start from Love, fo
hate
Will work a bitter, bitter fate.
Never will Love find you late.
Or start from Hope, and look ahea
Though mirage may lead astra
You will find the shining day,
Faith and courage on the way.
—Ruby Zagoren

Stony-Hard

Out of misfortune, endless, endu
ing,
Comes the indestructible;
Very rare,
But often sad,
Unbelievably sad—
The stony-hard kernel of truth.
—Lora M. Conant

Out-going Fear

There's nothing better
To cast out fear,
Than to whisper His name,
And know He is near.
"It is I," Jesus calls;
"Be of good cheer!"
—Richard R. Smith

AT YOUR SERVICE

FAMILY FILMS, 5823 Santa Monica Blvd., Hollywood, Calif., has brought out a new film in black and white entitled *Buyers' Choice* which deals with the theme "The Christian Family in Rapid Social Change." It is twenty-eight minutes long and prints sell for $180.00. The Department of Family Life of the National Council of Churches was a consultant in the preparation of the film.

The film tells the story of Steve Benson, who has been advanced by his company to a new job, but he and his family have to move halfway across the country and are immediately faced with the problems of adjusting to their new status in life, finding a house in the right community, making new friends, and finding a church home. They can buy one house quite comfortably, but there's another house—a real buy in a nice "restricted" neighborhood—which will require a second mortgage and quite a struggle financially for a time. At the end, Steve turns to the camera, thrusts the phone out to the audience and says, "You take it. What would you do?"

The film may be rented at many interdenominational and denominational film agencies.

* * *

Public Affairs Pamphlet #314 bears the title: "Check-Ups: Safeguarding Your Health." It is by Michael H. K. Irwin, M.D., and costs 25 cents. PAP is located 22 E. 38th St., New York 16, N.Y.

* * *

The Methodists have brought out two new pamphlets:

"Methodist Bishops Speak on Alcohol Problems," 10 cents per copy or $7.50 per 100 copies.

"The Methodist Church Opposes Gambling," $3.00 per 100 copies.

These may be ordered from The Service Department, The Methodist Building, 100 Maryland Ave., N.E., Washington 2, D.C.

* * *

The American Bible Society offers copies of the Society's 1962 Daily Bible Reading schedules at 2¢ each or 60 cents per hundred. The schedule is printed in convenient bookmark form and features a two-color reproduction of the Society's Worldwide Bible Reading poster. The address of the ABS is 450 Park Ave., New York 22, N.Y.

* * *

Also available from the American Bible Society is a small booklet on the birth and childhood of Jesus entitled "Unto You a Saviour." These are $3.00 per hundred but a single copy will be sent to anyone free. The booklet is designed for Christmas Eve reading in homes.

CHAPLAINS' QUERIES

Query: *What makes for good preaching in the military?*

FIVE chaplains were seated together at a luncheon table in a downtown Washington cafe when the above question was asked. Immediately, somewhat in jest, one chaplain said, "Whoever heard of good preaching in the military!"

The answer is the same as for civilian ministers—there are some military chaplains who are good preachers; and some who are not.

The difference is in the minister.

One chaplain purchased books of sermons, memorized them, and, forgetting plagiarism, preached these sermons as his own and captivated chapel congregations Sunday after Sunday.

On the other hand, another chaplain, stationed on a Pacific island, opened preaching service in an unused Butler building, called it a "country church" and filled it every Sunday with eager enthusiastic audiences.

On an installation with four separate chapel buildings, each having two Protestant chaplains present for duty, there was one service which always was overcrowded. The chaplain who preached to the large congregation was junior in both age and rank to his seven brother chaplains. Yet he commanded the admiration, respect, and loyalty of all who attended Sunday chapel worship services. Why? His sermons were his own. Indefatigable labor and effort went into the preparation of each sermon. He possessed a truly prophetic sense of mission. He was motivated by a feeling of complete dedication to being a preacher of God's holy Word. The subject of each sermon was timely, the contents meaningful, and the presentation was earnest and sincere. He sensed his sacred obligation to reveal the true spirit and eternal presence of God to his congregation.

The time a chaplain spends in the pulpit as "the preacher" should be treasured as an inviolable and profound obligation and trust. Those chapel worshipers gathered together on the Sabbath to hear the chaplain as he preaches, justifiably expect their hearts to be stirred, their minds challenged and their deep-felt convictions concerning God's way for their lives strengthened. There is this kind of good preaching in the military chaplaincy today! And where it is found, people come to listen!

—Glenn J. Witherspoon

By Alden L. Thompson

Secure Chaplains Enjoy Good Relations

IT is no secret that clergymen indulge in professional jealousy. Civilian ministers are hardly immune, but in the military where a chaplain wears his relative success as part of the uniform and where an intimate professional association is imposed, jealousy lurks as a constant temptation. No single factor contributes more toward deterioration of chaplain relations than professional jealousy. With the effectiveness of the military ministry dependent upon cooperation and united efforts, any deterrent to chaplain rapport has devastating effect. Although chaplains generally enjoy a special comradeship, the problem is common enough to merit frank discussion.

Clerical jealousy points to a spiritual malady which afflicts the very foundation of a chaplain's vocation. Resistance may be lowered by a promotion pass over, an undesirable set of orders, or by the irritating popularity of a brother chaplain. Gnawed by petty jealousies and covetous brooding, spiritual stamina collapses, and the once effective chaplain steadily loses spiritual weight. This problem is never a private matter, so others too are infected. But pass over reaction, envy, and chronic negativism are only symptoms. Hope for both prevention and cure lies within the chaplain's own spiritual life.

Spiritual or professional insecurity is the real problem. Outward manifestations vary with individuals, but a particular jealousy reveals a specific area of insecurity. It may be prompted by distorted personal values, a misguided concept of the ministry, an erroneous evaluation of personal abilities, or any number of reasons, but insecurity sponsors jealousy.

Let us consider some practical suggestions designed to strengthen our spiritual fiber.

The chaplain might begin by strengthening the ties with his own denomination. Close denominational identity provides a significant,

but frequently overlooked, source of security. Fellow chaplains also respect a man of firm conviction, because he can be understood and predicted within the context of his church. If his church relationship is loose, he feels isolated, a helpless island that must be defended at all costs. He tends to view other denominational chaplains suspiciously, questioning their motives. They seemingly get all the breaks, and his denomination is misunderstood. In desperation, he forces his convictions to the dismay of his colleagues, and the vicious circle begins to whirl. Closer denominational fellowship would remind him that his whole church pledges its support; the situation is not nearly so critical.

Several denominations wisely impose an intimate relationship upon their chaplains. In varying degrees, others leave the initiative to the individual chaplain. Whatever the case, the secure military clergyman learned early to establish and maintain close identity with his sponsoring church. This he achieved through various methods, perhaps of his own creation. Regular activity reports, required or not, invite denominational attention. Correspondence with church officials, especially of an informative nature, encourages their interest. Chaplains frequently complain that the civilian church has forgotten them. Too often church officials know so little of a chaplain's work they are embarrassed to attempt correspondence. A few well written letters ca work a minor miracle. Fraterniz tion with civilian clergymen of h own church keeps the chaplain i touch with denominational affai and promotes a feeling of kinshi The big denominational picture ca be viewed in its periodicals. His pu lishing house offers the latest the logical thought. Needless to sa any chaplain having lost touch wit his church has only himself to blam

With a healthy and stimulatin denominational relationship, th chaplain minimizes one source jealousy. He is able to live, mini ter and promote the religious li of his church with quiet assuranc Because other chaplains' program no longer threaten, he is also able t appreciate their mutual task. A r lationship of genuine understandin becomes possible.

ASSURED of denominational s curity, the next area of co cern is vocational stability. Doctri al concepts of the ministry diffe but the Christian minister is at lea a servant of God. When godly ser ice within the framework of denom inational training is the primar concern, the chaplain enjoys a impregnable vocational securit Swayed from this position, givin priority to senior chaplain, com manding officer, or self, his hol calling becomes simple vanity. Th dimensions and ultimate ends of hi endeavor become nebulous and co fused. If godly service is left out o minimized, God is missed too lat

Such vocational insecurity forces the imagination to seek means of courting the senior chaplain and commanding officer, rather than fresh avenues of ministry. Fitness reports haunt threateningly, because performance has become a means to an illusive end. Security always remains one promotion away, the present duty station a mere steppingstone to a more advantageous appointment. With consistent urgency, jealousy guards the hollow prize.

The chaplain motivated by a clear passionate call to the ministry views his vocation with esteem, humbly appreciating the priceless value of his work. Every set of orders promises good duty, appraised as the will of God. Even if it obviously is not, he strives to make it so, knowing that God even made Good Friday a good day. Confident that God writes the ultimate fitness report, he promotes God's purposes, praying that the commanding officer is of the same mind. Secure in his own calling, he can give other chaplains' success and vocation genuine respect. To him professional jealousy among clergymen is a questionable rumor.

Without strict spiritual discipline, a chaplain's divine commission will not remain untarnished long. A profound daily devotional life is as necessary as balanced nutrition. This would include frequent self-examination and honest work evaluation. Perhaps secondary duties have lured the chaplain into a secondary vocation where the ministry is an insignificant sideline. Motives and ends sought must receive similar treatment. Above all, regular prayer for continued guidance fashions a highly motivated, jealous-free chaplain, assured that he is truly in the service of the Almighty God.

Loud noises and much activity never compensate for stunted intellectual growth; jealousy of a more popular and successful brother soon occupies the vacant premises. Life in the ministry is among other things continuous seminary training. Any chaplain convinced otherwise owes himself and his church a re-examination of his appointed task.

As every physician must function as a scientist, every clergyman must fill the role of theologian. When the commanding officer requests an opinion of a proposal affecting the religious lives of his command, he assumes the chaplain has anticipated the problem with prior study, prepared to apply his religious insight to a given situation. An intellectually alert and well-informed chaplain can usually provide sound advice. But it is seldom accidental; this ability is acquired through steady professional growth. The chaplain who functions ably as theologian is quickly marked for advancement; the man who fails at this point is simply tolerated.

Courteous tolerance of mediocrity may be a disservice, because tolerance is too easily mistaken for en-

dorsement. Such a mistaken notion breeds professional jealousy. The weak chaplain never knows why he failed; the natural reaction is to attribute his brother's success to luck or to less savory means. "If I had his gift of gab, I'd make points, too," is a tempting remark. It would be well for every chaplain at the first twinge of intellectual envy to pledge himself to professional growth in the very area he senses jealousy. From this point of view, jealousy is acceptable only once in each area. Lest rationalization later subdue the noble aspiration, it should be recorded for future reference. Occasional review of this private notebook might prove a humbling experience, and an excellent commentary on the chaplain's spiritual life. More important, he will have taken the initiative in terms of putting jealousy to work toward professional improvement.

DUTY pressures limit personal study, but an inquisitive mind finds time. If a chaplain cannot isolate at least one hour daily for personal study, exclusive of sermon preparation, he is busier than either God or the commanding officer expects. Guided by a systematic schedule of time and needs, these five hours a week can give a busy chaplain refreshing intellectual nourishment. It is noteworthy that an intellectually jealous man wastes more than an hour a day brooding over his brother's "faults."

Colleagues of other professions enjoy a special fellowship discussing their mutual activities. The conversation of dental officers is teeth; legal officers discuss law; but chaplains are too often uncomfortable in a similar professional situation. Even though religious feeling runs deeper than legal or dental procedures, it is still the chaplain's favorite conversational piece. Ability to enter friendly discussion, even of differing viewpoints, would provide stimulating chaplain fellowship. Insecure chaplains avoid it; professionally secure chaplains prefer it.

Unfortunately, a discussion of clerical relations is incomplete without mentioning wives. The chaplain's wife plays a significant role in his life which often directly affects relations with other chaplains. It is natural for a devoted wife to desire the highest possible status for her husband; she shares both his failure and his success. But unless the wife is as spiritually secure as her husband ought to be, her aspirations develop negative features. She becomes overly sensitive to remarks and behavior of other wives; she chafes under the advancement of others, courts the favor of senior officers' wives, and displays other unbecoming jealousies. In the vicious scramble for attention, the feelings of other wives are hurt, and shortly their husbands sense subtle resentment between themselves.

The fact that a military chaplain's wife is less directly involved in her husband's activities than her civilian

counterpart may suggest a partial answer. If participation in the chapel program proves either impractical or undesirable, then a local civilian parish can serve as an opportunity for Christian expression. To experience the high sense of calling that motivates her husband, she must establish a stake in his work, directly or indirectly. Sharing the concern of the kingdom of God supplies a mutual topic of conversation far more conducive to good chaplain relations than idle chatter about their colleagues' personal affairs. A more radiant Christian outlook is inevitable.

Many chaplains can legitimately point to their spouse as the dynamic force behind their achievements. Less fortunate chaplains should reverse the situation, commission themselves as the inspiration of their wives, then set about earning the appointment. Spiritual nurture of the family is a reliable investment. Through a strong devotional life and intelligent counsel, the chaplain can possibly lift his wife to a higher spiritual plane. In addition to the personal satisfaction, it indirectly would promote better chaplain relations.

Specific inter-faith relations require the same professional maturity. Fortunately, most chaplains possess that stable quality and enjoy mutual respect. Thoughtful observance of several professional graces, subsequent to spiritual security, would further strengthen chaplain ties.

Relations between Roman Catholic and Protestant chaplains often appear more cordial than between Protestants themselves. This observation suggests a lesson. While differences between Roman Catholic and Protestant Clergymen are obvious, the differences between Protestants are minimal. For instance, people tend to tolerate much more in their friends than from members of their immediate family. In the family they expect more; the Protestant family of chaplains makes a similar mistake. Relations always improve if mutual differences are recognized honestly rather than minimized. These conflicting points of view then can be understood and appreciated. Consequently, a Lutheran will not be disappointed with his Baptist brother for being less than Lutheran or vice versa. Chaplains owe each other this courtesy.

Another good grace in the interests of harmony deals with deep-seated attitudes. An irritating dislike for all Methodists or all Episcopalians learned in childhood drives a disturbing wedge into inter-faith relations. A chaplain finding a certain group unduly irritating might ask himself the question: Why does this denomination irritate me? Introspection may isolate the source. Once isolated, it loses influence.

Recognizing denominational differences implies a reciprocal cognizance of similarities. Inter-faith relations find the greatest bond at the point where they overlap. It is this area that makes denominational

cooperation workable. The wider an individual chaplain's knowledge of other faiths, the better his relationship with other chaplains. Ignorance produces bigotry and misunderstanding; a chaplain broadly informed on his brother's faith pays him a warm compliment.

Our American religious diversity has perpetuated the kingdom of God with remarkable success. Tolerance has always been its cautious watchdog, whose insatiable appetite is sympathetic understanding. Constant improvement in relations between the various groups and between their respective clergymen enhances the whole religious scene. Healthy relations result when chaplains are secure in their own position, fully aware of existing differences, but exercising tolerance within the context of religious freedom. Such men are not only solid clergymen, they are good American and outstanding military chaplains.

"LOOK UP AND LIVE"

Six of the "Look Up and Live" programs for youth which were originally presented on CBS in cooperation with the National Council of Churches have been filmed and are now available through Carousel Films, Inc., 1501 Broadway, Suite 1503, New York 36, N.Y. Each is 16 mm. sound B&W and is approximately 29 minutes in length. Each sells for $135.00. Here are the titles of the six films:

No Man Is an Island. With a human relations theme, the film is the story of two friends, one white, one Negro, who find their friendship tested by the fears and prejudices of a community.

The Delinquent, Hipster and the Square. A study of the dynamics of youth culture as expressed in three dominant youth reactions to the world—rebellion, escape, and uncritical acceptance.

The Square. An examination of the values of middle class American youth torn between the desire for security and the drive for creative self-expression.

The Four of Us Are Strangers. The story of a family in trouble.

The Protest. A light, entertaining program discussing the significance of protest in our culture.

The Sandpile-Death. An examination of the meaning of life through dramatic vignettes.

* * *

The Upper Room, 1908 Grand Ave., Nashville 5, Tenn. publishes several attractive, interesting, and informative devotional tracts. One such is "How to Conduct Family Worship at the Table." It is by Abigail Graves Randolph and sells for 20 cents. You may get a catalogue of complete materials by writing to The Upper Room.

Memo to Chaplains

DOROTHY MacLEOD
General Director
United Church Women
National Council of Churches

BY the time you will be reading this article, the Ninth Triennial Assembly of United Church Women will probably be in session. It is being held at Miami Beach, Florida, October 9-12, 1961. I wish that many women of the Protestant Women of the Chapel groups could be in attendance, especially those in the States, for the assembly is important in the united work of church women.

The theme, which is being launched at the assembly, for use during the next three years is, "The Church Ecumenical—Its Oneness, Its Mission, Its Ministries." Bishop Chandu Ray of Pakistan will lead the Bible hour each day on this theme, after which delegates in groups of one hundred women (and men!) will hold luncheon discussion groups pinpointing the implications of such a study.

The opening address is being made by Dr. Henry Pitt VanDusen, and the president of the National Council of Churches, Mr. J. Irwin Miller, a layman, will give the closing message to laity on Thursday evening. Other national and international leaders, men and women, have been invited to participate throughout these significant days.

Special guests from other countries, one each from the prayer fellowships which were held in Lima, Madras, Hong Kong, Kitwe and Zurich, will represent the church women of the world.

In preparation for the assembly a study guide has been prepared for all registrants, based on the Bible study, which will be conducted by Bishop Ray. The Gospel of John, small copies of which are available, is the basis for the study. All of this will lead into a continuing study for 1962, which will be on "The Church Ecumenical—Its Oneness." In addition, a small booklet pertaining to "Oneness" has been written by Mrs. Paul Moser, now national chairman for the World Day of

Prayer. This will be available at small cost for use throughout the year. It contains information and inspiration gleaned through years of firsthand knowledge by the author with church women of countries around the world.

Another most interesting feature of the assembly is the presentation of a history of the united work of the church women written by Mrs. J. Birdsall Calkins. The author has worked many years not only with United Church Women but also with the World's YWCA. She has a special interest in this field and writes in a scintillating style of the pioneer work of church women. Write for further information regarding this book for it will be characteristic of the pattern which most women's groups have followed through the decades.

The climax of the assembly is the corporate communion service held on the last morning. Some two thousand men and women will kneel together around the table of our Lord, from varying denominations—from the free churches and others. You as chaplains, working with Protestant Women of the Chapel, may not realize how unusual this is in the church in civilian life. For we have not yet fully learned this "oneness," which you in military circles take for granted. Strange that the military should be leading in such a *vital phase of our spiritual development! Lead on!*

New materials will be available from time to time. Order *The Church Woman* magazine, $1.00 per year, from United Church Women, 475 Riverside Drive, New York 27, New York. Through this stimulating source you can glean ideas and helps and keep up on plans for the united work of women, not only in the States but, in many places around the world. *The Church Woman* magazine is interdenominational, the only one written by women for women. Have you read in its pages about World Community Day, to be observed on the first Friday in November? Write for a packet of material for this significant program.

MATS AND FILMSTRIPS

Want some attractive and exciting accessories to decorate tables for your next luncheon or dinner meeting? WRIGHT mats, napkins, favors and folders add dignity and charm to your studies of the world's people. Educate with a new kind of visual tool. For descriptive catalog covering various designs and prices write: The Wright Studio, 5264 Brookville Rd., Indianapolis 19, Ind.

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Taylor-Cummings Publishers, 641 E. Compton Blvd., Rt. 1, Compton, Calif. has released three new series of filmstrips. Each series contains 12 filmstrips and sells for $40.00. The three are: "Historical and Archeological Evidences of the Bible,"; "The Life of Jesus Christ,"; and "The Visual Hymnbook."

By William F. Dunkle, Jr.

Discovering the Calendar

I SHALL never forget my personal discovery of the ancient ecclesiastical calendar. Like all young preachers in their first pastorates I was running up against the hard reality that Sunday after Sunday, week after week, regardless of every other claim and duty, I was expected to preach. I enjoyed preaching and still do. But there's a vast difference, I soon learned, between the enjoyment of preaching occasionally and the necessity of preaching regularly. Every Sunday night when I went to bed, I found myself wondering what to preach about the following Sunday. It was like my wife's feeling toward washing dishes. As soon as one meal's dishes were washed and dried, it almost seemed time to start all over again with the next meal's dishes. You never felt you were getting ahead of the game.

The problem, of course, was what to preach about. If one could have some idea of the general theme, it wasn't too difficult to discover scripture texts, illustrations, and so on. But week after week I struggled through that first year grabbing at ideas here and there for the subject matter of my preaching.

Then one day near the end of that first year I happened to be thumbing through my denominational hymnal. By sheerest chance my eyes fell on that page in one of the indexes which listed the Church Calendar, giving suggested lections for each of the days and seasons. Well, there it all was—First Sunday in Advent, Second Sunday in Advent, Epiphany, Ascension Sunday, and so forth. Here was something new to me. Oh, to be sure, I knew vaguely that there were these ancient days and seasons in Christian tradition. But they had never seemed to have any relationship to the worship life of evangelical Protestants as I had known it. Maybe

Reprinted from Values in the Church Year *with permission of Abingdon Press © 1959.*

Christmas and Easter, or Palm Sunday and Good Friday, perhaps, or possibly even Pentecost Sunday, but here for the first time I began to see the whole planned circuit of the seasons.

It looked good to a boy preacher. It seemed to present the possibility of a plan, and I badly needed a plan.

For several years I have studied and worked to know the uses of the Church Year, its origins and meanings, its implications and sequences. It still looks good to me, and this book represents my desire to share this experience with my fellow ministers of like background in evangelical Protestantism. It's my way of saying, "Here's a good thing we can use, and here's why I think so."

How long man has been sensing something sacred in the recurring seasons, nobody knows. Certainly it is a very ancient thing and may be seen in all the earliest religions. The Israelites had their Sabbath and their religious calendar, and the earliest Christians had their Lord's Day and began even in the first centuries to develop an ecclesiastical calendar.

The historical development of the calendar has been briefly summarized in *The Christian Year*, edited for the Federal Council of Churches in 1940 by Fred Winslow Adams:

> It was at first an outgrowth of some features of the Jewish ritual year, but was recentered by the growing experiences of the primitive church. The general observance of Easter by

A.D. 150 was followed by Lent, As
cension Day, Pentecost, Christmas
and Epiphany, all which were i
vogue by the fourth century. Th
Advent season probably had its ris
in Gaul and was given its permaner
place by Gregory the Great in th
sixth century. Trinity Sunday wa
not added until the twelfth centur
In the seventeenth century the R
formers overhauled the Roman an
Sarum missals, making considerabl
modification and adopting new an
elaborate lectionaries which have co
tinued to our day. . . .

If the proper and united observanc
of Sunday, the Lord's Day, is a valu
never to be surrendered, why longe
neglect a united observance of th
Lord's Year? . . .

The Christian Year is a compas
whose needle always points to Chris
From the beginning it has been
means by which the whole Churc
could be aided in realizing His divi
Presence. When Jesus said at the La
Supper, "This do in remembrance
me," he had sown the seed of th
Christian Year. Following His resu
rection, the Eucharist began to
celebrated every Sunday or Fir
Day of the week. Eventually, the Je
ish Sabbath was transformed into th
Lord's Day, the Jewish Passover in
Easter—the Festival of the Resurre
tion, and the Jewish Pentecost in
Whitsunday—the Festival of the ou
pouring of the Holy Spirit. It w
natural that Jesus' birth should al
be observed. Thus a Christian Ye
was born. It was organized about
desire to remember Christ by worshi
ping in His Name and surroundi
the Name with Festivals commemo
ating events of His life. The enti
Calendar was thus arranged as
litany of adoration. The Christi
Year circles around the Light of t
World.

Strictly from the preacher's viewpoint, however, the values of the Calendar may be listed thus:

1. *Here is a plan.* From week to week through year after year the preacher may look ahead to what is coming. The use of the Calendar for planning his preaching enables the preacher to accumulate homiletic materials with some foreseeable use in mind. To illustrate, he can know in June that when next January comes he will be observing the Epiphany season with its emphasis on Christian missions, and the good missionary stories and ideas he gleans from his reading in June can be filed for specific use in sermons he may already have in mind for January. He can look ahead to find the best places for "spot sermons" required by denominational programs. To continue the illustration, he can plan to preach the annual race relations sermon on a Sunday in Epiphany when it will have natural connection with the preaching already planned for that period.

2. *Here is balance.* Preachers, like most people, are tempted to ride their hobbies. Christian missions is a highly important theme, but a minister actively engaged as a member of his denominational missions board, for example, may find himself preaching about Christian missions most of the time to the neglect of other equally important aspects of the total Christian message. Centered on Christ as it is, the ancient Calendar leads from one major Christian consideration to another from season to season throughout every year. A preaching program adjusted to it will be a balanced one in which all of the paramount claims of the gospel and every basic doctrine of Christianity will have been presented in some form in the course of each year.

3. *Here is variety.* American evangelical Protestantism suffers from dullness in many of its practices. It tends to lack movement, color, drama, interest. While the Calendar seems to be a fixed and prescribed pattern, actually it is an arrangement of changing emphases. In his book *Planning a Year's Pulpit Work,* Andrew W. Blackwood formerly of Princeton Seminary, commented on the Christian Year: "Even in the bodies that prescribe readings and prayers for public worship, the clergyman is largely free to determine what he shall preach."

Within each major season there is an almost infinite variety of homiletical treatment possible. The Calendar suggests the singing of far more hymns, the reading of passages from the *whole* Bible, the preaching of sermons on *all* instead of merely some basic Christian doctrines. And all this, in turn, suggests a variety not now apparent in many, if not most, of our evangelical churches.

My preacher father once said to me, "Son, what many ministers seem most to lack is a *sense of occasion.*" By that he meant a feeling for the

fitting, an appreciation of the appropriate. This will be illustrated in reverse when I tell you that I once knew an iconoclastic brother whose sermon title for Easter Sunday was "Camping on the Highroad to Hell." Now granting for the sake of argument that this sermon needed to be preached, I submit that the good brother demonstrated an almost total lack of any sense about time and place. He had no sense of occasion. I am confident that he offended deeply the people who came to church that Easter Sunday expecting a message on the resurrection theme, and that he failed utterly to gain an effective hearing for a sermon on any other theme.

The ancient Calendar of Christendom is calculated to develop in ministers of the gospel, as well as in Christians generally, an understanding of the gospel in its entirety as applied specifically from year to year to the recurring seasons and to the great devotional occasions. Almost unconsciously in all of us there are feelings peculiar to summer, autumn, winter, and spring, to Christmas, Easter, Lent, and Advent, which provide the emotional and psychological setting in which the gospel must be preached. My conviction is that Protestant preachers need to be far more sensitive than they generally are to the necessity of adapting their homiletics to this factor. The Calendar is a tested adaptation.

It will require a sensitive sense of occasion, for example, to handle two observances on the same da but that situation often occurs. O year, I remember, Mother's Day a Pentecost Sunday fell on the san date. The average evangelical Pr estant congregation in America e pects a special observance of Mot er's Day and a sermon appropria to that occasion, though gradual we are gaining a transference fro Mother's Day to the Festival of t Christian Home. On the other han Pentecost Sunday has a message t vital to be ignored. The solution, seemed to me, was to preach a Pent cost sermon about motherhoo From the story of Pentecost I fou this text, "And on my handmaide I will pour out in those days of m Spirit . . ." (Acts 2:18 KJV). think my sermon from that text d no violence to the expectations the people on Mother's Day, but addition it enabled me to prea about the Pentecost experience the Holy Spirit. Now when Pent cost Sunday and Aldersgate Sunda fall on the same day, as in son years they do, the preaching situ tion will be almost ideal. Who cou fail to sense the relationship b tween the Pentecost of the Upp Room in Jerusalem and the pent cost in the little room on Aldersga Street in London when John Wesl felt his heart strangely warmed? I creasingly, Aldersgate Sunday being observed by other denomin tions than Methodism, interesting enough by Episcopalians most all.

Sometimes current events w

have their effect on a preacher's sense of occasion. As Harry Emerson Fosdick said to his homiletics class at Union Seminary, our preaching must "snuggle down closely against life around us," and we must have so heightened a sense of occasion that we can adapt the great themes of the gospel to the observances both of the Church and of the human society in which the Church lives.

For that matter, the Church itself often demands a considerable skill in arranging our preaching in order to match denominational observances to the Calendar. If your fiscal church year requires that the annual every-member canvass begin the first Sunday in October, for example, there is no need to ignore World Communion Sunday that same day. Rather, use the two occasions to mutual advantage. Help your people to see the Church of Christ as a great world-wide fellowship and therein all the more reason to pledge their financial support to the Church as an institution.

Or when annual periods of evangelistic emphasis are expected, enhance their value by relating them to appropriate seasonal settings. Lent with its natural emphasis on personal religion is an excellent time for revival services. The late spring and early summer during Whitsuntide form natural occasions for preaching missions, emphasizing the work of the Holy Spirit in human hearts. Even Kingdomtide in the autumn may be related very meaningfully to the need for enlarging church membership, winning new citizens for Christ's kingdom, or spreading the Church's influence in society.

Fortunately, many of our denominational agencies and interdenominational councils are beginning to develop a sense of occasion. The united women's organizations have instituted the World Day of Prayer for the first Friday in Lent, and boards of missions have seen the values in having the annual missions study classes in every congregation during the Epiphany month of January, to cite but two examples.

As means to an end Christians of all denominations have learned that the days and seasons of the Church Year are valuable utensils in the work of the Kingdom. Increasingly we are using them, and we must learn to use them more and more effectively. They are the mountaintops from which we shout God's glory, the valleys through which we walk humbly with our God. From year to year as the seasons come and go, we preach a saving gospel in all its parts, perfect and whole. Over and over again, yet with infinite variety, we proclaim the unsearchable riches of Christ, the old, old story ever new and wonderful. Along the well-charted paths of the Calendar we are learning to walk the way of faith, finding that it is marked with fixed and tested milestones which keep us from getting lost or straying off. Yes, when we have sensed the seasons and hal-

lowed all our time, we can say with the Psalmist that truly "day unto day uttereth speech, and night unto night sheweth knowledge."

How the Calendar Goes

Advent begins with the Sunday nearest to November 30, so occasionally the first Sunday in Advent will be in November, but usually all of Advent is in December. Advent is always four Sundays, so the Sunday before Christmas Day is not Christmas Sunday, but the fourth Sunday in Advent.

Christmastide begins with a vigil on Christmas Eve, December 24, and always contains the Sunday after December 25. Sometimes there is a second Sunday in Christmastide as this season does not end until after New Year's or, in some countries, until Epiphany.

Epiphany is always January 6, and the number of Sundays in Epiphanytide may be from four to nine, depending on the date of Easter Sunday.

The three Sundays before Ash Wednesday (called Septuagesima, Sexagesima, and Quinquagesima respectively) are sometimes observed not as Epiphanytide but as Pre-Lent.

Lent begins on Ash Wednesday, which is forty-six days before Easter Sunday. Passion Sunday is two Sundays before Easter Sunday, and Palm Sunday is the Sunday before Easter. Palm Sunday introduces Holy Week in which are Maundy Thursday and Good Friday.

Eastertide, the Great Fifty Day begins on Easter Sunday, climaxe on Ascension Day (Holy Thursday forty days later, and culminates o Pentecost Sunday (or Whitsunday fifty days later.

Trinity Sunday is the Sunday af er Pentecost Sunday, and the Su days following it may be numbere either after Pentecost Sunday an called Whitsuntide or after Trinit Sunday and called Trinitytide.

Kingdomtide begins the last Su day in August and continues unt Advent begins. If Kingdomtide not observed, Whitsuntide or Trin tytide are continued through th autumn until Advent. All Saint Day is November 1.

Note that the date of Easter Su day controls the position and lengt of several days and seasons. Easte Sunday is the next Sunday after th first full moon after the vern equinox, but what that really mea is that every minister must buy calendar every year to find whe Easter Sunday is coming, or as the minister in the next neare church, or find out from somebod The so-called World Calenda which has been much proposed b little adopted, would solve this pro lem by fixing Easter Sunday i variably on April 8. From no through this century Easter Su day under the present variable a rangement will fall on the Sunda indicated here:

1962 April 22
1963 April 14
1964 March 29

1965 April 18
1966 April 10
1967 March 26
1968 April 14
1969 April 6
1970 March 29
1971 April 11
1972 April 2
1973 April 22
1974 April 14
1975 March 30
1976 April 18
1977 April 10
1978 March 26
1979 April 15
1980 April 6
1981 April 19
1982 April 11
1983 April 3
1984 April 22
1985 April 7
1986 March 30
1987 April 19
1988 April 3
1989 March 26
1990 April 15
1991 March 31
1992 April 19
1993 April 11
1994 April 3
1995 April 16
1996 April 7
1997 March 30
1998 April 12
1999 April 4
2000 April 23

• • •

READ, READ, READ!

Like any minister, the busy chaplain has many calls upon his time. But if he is to keep up with what is going on in the world he must read, read, read!

A number of methods are being used to make the best books available to chaplains. We are in receipt of a list of books, which make up the United States Army in Alaska Chaplains' Professional Reading Library. It comes from Chaplain (Col) R. M. Homiston, Command Chaplain in USARAL, and names almost 400 books in the following areas: Archeology, Arts, Bibles, Biblical Commentaries, Biographies, Autobiographies, Counseling, Devotional Materials, Education, Philosophy, Psychology, Psychotherapy, Religion, History of Religion, Sermons, Sermon Preparation, Sociology, Social Problems.

Such books as the following are available: *The Interpreter's Bible;* Maus, *The World's Great Madonnas;* Barclay, *The Master's Men;* Fosdick, *Jesus of Nazareth;* Harkness, *Understanding the Christian Faith;* Baillie, *A Diary of Private Prayer;* Weatherhead, *A Plain Man Looks at the Cross; Vieth,* The Church and Christian Education.

This is an excellent library.

* * *

Photo Credits

Page 17, Carl Boyd; pages 47-54, U.S. Air Force, U.S. Army, U.S. Navy; page 55, American Bible Society.

NEWS ROUNDUP

CHAPLAINS

The very first sermon delivered at his new post, West Point Academy, merited the George Washington Honor Medal from the Freedoms Foundation at Valley Forge for Chaplain (Lt Col) **Gordon Hutchins, Jr.** Titled "The Significance of the Few," his address stressed America's great heritage of independence, much of it won by a few devoted patriots. He pointed out that the freedoms we enjoy are not the privilege of citizens in much of the world. America wants to share these privileges with the world, but to do so we must rededicate ourselves to the democratic ideals of our forefathers.

National Family Week at McGuire AFB was the time for a conference on family life built around the theme, "Marriages Are Not Made in Heaven." Each session began with a "starter discussion" in the large group, then small groups met to formulate ideas and frame questions for presentation to a professional resource person for further discussion. Active in planning the program were Chaplain, Maj, **J. T. Evans, Jr.**, and Chaplain, Capt, **Richard D. Miller.** This is the second series of conferences sponsored by the chaplains to promote better husband-wife and parent-child relationships.

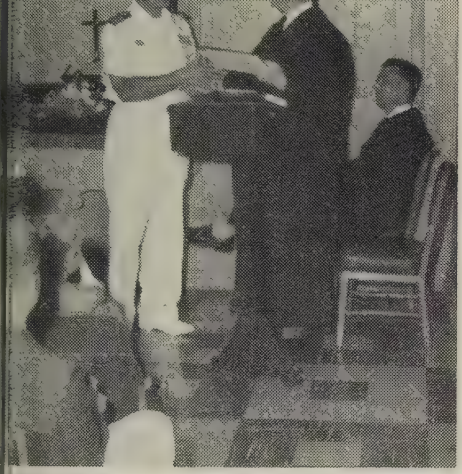
RADM **Joseph Floyd Dreith,** CHC, USN, is now serving as the Assistant Director, Chaplain Division, Office of the Chief of Naval Chaplains. Now on duty in this office are two naval chaplains of Flag rank—Rear Admiral **George A. Rosso** and Rear Admiral **Dreith.**

Chaplain (Col) **Harold H. Schul** led eight active duty and five reserve chaplains in field training during Exercise LUCKY FOXTROT in which the Third Army took part. The chaplains were anxious to learn how to solve problems that must be faced in these actions, and to prepare themselves for top responsibilities "if and when the curtain should go up."

Capt **Merle N. Young,** CHC, USN, and Capt **Paul W. Dickman,** CHC, USN, have exchanged positions assignments. Chaplain Young is now Sixth Naval District Chaplain, Charleston, S. Car., and Chaplain Dickman is Force Chaplain, Service Force, Atlantic Fleet, with headquarters at the U.S. Naval Base, Norfolk 11, Va. Chaplain Young recently was awarded a Doctor of Divinity Degree by MacMurray College, Jacksonville, Ill., where he gave the baccalaureate sermon.

Chaplain, Col, **Floyd Smith,** Staff Chaplain, HQ 15th Air Force at March Air Force Base, Calif., was recently house-hunting in Washington, D.C., in anticipation of his November retirement.

Chaplain (Lt Col) **Rowland**



Service aboard the USS *Amphion* dedicated the completely remodeled chapel and recognized those who helped in the project. Dedication sermon was given by CAPT Merle N. Young, CHC, USN (Fleet Chaplain); LCDR James C. Rittenhouse, CHC, USN (Sq Chaplain for SERVRON TWO) assisted. Chapel provides a worshipful atmosphere for one hundred persons, but may be adapted for Bible study and meditation. Pictured at left is CAPT H. F. Rommel (Commanding Officer) receiving an Appreciation Certificate from the GCC, presented by LCDR C. W. Solomon, CHC, USN (Ship's Chaplain). Right picture shows Don R. Smith, PN3 (Chaplain's Assistant) receiving a Letter of Commendation from CAPT Rommel. "I have never known such active, wholehearted support for a religious and moral program . . ." says Chaplain Solomon.

Adams of the Office of the Army Chaplain, U.S. Army in Europe, has advised that the annual summer conference of Protestant Men of the Chapel for Europe was well attended and that the program was very inspirational.

Capt **Irving W. Stultz,** CHC, USN, (Ret.) and Mrs. Stultz following his retirement in July moved to Exeter, N.H., where Chaplain Stultz is now teaching mathematics to students at Proctor Academy. Chaplain Stultz's last assignment was in the Office of the Chief of Naval Chaplains, Washington.

We're glad to know that Chaplain, Maj, **Larry Boyll** has been released from Tripler General Hospital and is recovering satisfactorily. Chaplain Boyll is stationed at Wheeler AFB, Hawaii.

First newly-designed Appreciation Certificate of The General Commission on Chaplains and Armed Forces Personnel for CY-1961 was presented to Protestant Lay Leader **Sidney Eugene Allen** aboard the USS *Halsey Powell* (DD686) at the request of CDR **William Lee Jones,** CHC, USN. The new certificates are now available to all active duty Protestant chaplains for presentation to lay personnel rendering outstanding services to the Protestant religious program.

Chaplain, Lt Col, **Vernon M. Goodhand,** USAR (Ret.) has accepted an appointment as associate pastor of the First Methodist Church of Wilmington, Del.

Congratulations to the following upon receiving Commendation Medals:

Chaplain, Col, **Albert C. Schiff, Jr.,** Staff Chaplain, Lackland Military Training Center, Lackland AFB, Tex., for his services as Staff Chaplain for the Fifth Air Force from 1958 to 1960.

Chaplain, Lt Col, **Marvin O. Gardner,** 6314th Air Base Wing, APO 970, San Francisco, Calif., for his services at Hamilton AFB and as 28th Air Division Chaplain (SAGE), Calif., from 1957 to 1961.

Chaplain, Maj, **John F. Graf,** Assistant Staff Chaplain, Third Air Force, APO 125, New York, N.Y., for his services with the Fifteenth Air Force, March AFB, Calif.

Chaplain, Capt, **Thomas M. Campbell, Jr.,** 4627th Air Base Squadron, Custer AFB, Battle Creek, Mich., for his services with the 3960th Combat Support Group, APO 334, San Francisco, Calif.

Changes in the Air Force:

Air Force Research and Development Command, with headquarters at Andrews AFB, Washington 25, D.C., has been redesignated as the Air Force Systems Command. Command chaplain is Chaplain, Col, **Stanley M. Powers.**

Air Matériel Command, with headquarters at Wright-Patterson AFB, Ohio, has been redesignated as the Air Force Logistics Command. Chaplain, Lt Col, **Robert N. Rutan** is the command chaplain.

The Air Force has inaugurated a new Command, known as the Air Force Communications Systems Command, with headquarters at Scott AFB, Ill. Chaplain, Lt Col, **William E. Powers** is the first command chaplain to serve in this new organization.

Chaplain (Capt) **William Frank** has won first and second prize in the short story contest at Ramey AFB, P.R. Conducted as a part of the tenth annual USAF contest, base prizes for first and second place were checks of $35.00 and $25.00. In announcing the awards Miss **Fran Lum,** base librarian, said that Lieutenant **Dennis DeLuchi,** 60th Bomb Sq., was third prize winner.

The Protestant Episcopal Theological Seminary in Virginia awarded the honorary degree of Doctor of Divinity to Chaplain (Col) **Kenneth M. Sowers,** Director of Administration and Management, Office of the Chief of Army Chaplains, Washington, D.C.

PERSONALITIES

Last July the Rev. **Richard P. Edgar** became director of leadership development for the Division of Temperance and General Welfare of the Methodist General Board of Christian Social Concerns. In this capacity he will work with the chairmen of the Committee of Temperance and General Welfare in the one hundred annual conferences, and plan and carry out national training programs for the division.

The new Secretary for Latin America of the Division of Inter-Church Aid and Service to Refugees is the Rev

Theodore Tschuy, whose appointment has just been announced by the World Council of Churches. Mr. Tschuy has supervised inter-church aid in Chile during the past three years, and headed the relief operation following the earthquakes and tidal waves in Chile during 1960.

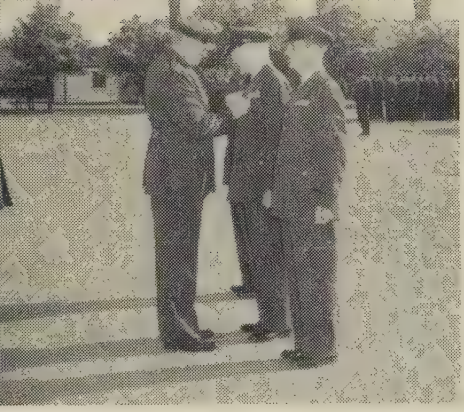
New member of the Department of Faith and Order for the World Council of Churches is Dr. **Lukas Vischer,** who is the author of several books on church history and doctrine, and pastor of the Reformed Church of Schaffhausen, Switzerland. As a member of this group he will be dealing with doctrinal differences between churches and organizational barriers to Christian unity.

Dr. **Frank W. Bevan** was honored at an Appreciation Dinner by the Methodist Commission on Chaplains at The Officers' Club at Bolling Air Force Base on May 11. Dr. Bevan retired as associate secretary of the Commission on Chaplains and plans to return to his home in Maine. Dr. Bevan began his ministerial career more than fifty years ago and has served as pastor in many northeastern cities and as district superintendent in Glen Falls and Albany Districts.

Chaplain (Maj Gen) Frank A. Tobey places wreath on memorial to men of the USS *Arizona* who died during the bombing of Pearl Harbor in December, 1941.

The story of "sky pilots" is told in the first volume of *Air Force Chaplains* by Chaplain (Maj) **Daniel B. Jorgensen.** Published last May, this book covers the chaplaincy from 1917 to 1947 and is a definitive study of the ministry to airmen during the three most violent decades in world history. It traces the growth of the chaplaincy from Revolutionary days until the Air Force became a separate establishment. This is an interesting, succinct account and has been very well done by Chaplain Jorgensen. A second volume which will bring the chaplaincy up-to-date will be released in the near future.

General Director of Planning of the National Council of Churches, which is a newly-established post, will be the Rev. **Robert C. Dodds,** who has been serving as a minister in Waterbury, Conn. Dr. **Roy G. Ross,** in announcing the position said, "We feel that comprehensive long-range planning should alert the churches to their mission in the world of our time. The needs of persons and problems of society are undergoing drastic changes in our rapidly-changing world and we hope that this approach will help to make the Christian gospel relevant."



Chaplain, Maj, GrayDon E. TerBush receives the Air Force Commendation Medal from Lt Col W. A. Buckley. Shown in picture: Ist Lt Stanley Fink; Col Wendall D. Lack; Lt Col W. A. Buckley; Chaplain TerBush; Maj Albert C. Andre.

Dr. **Stanley I. Stuber** became the executive director of the Missouri Council of Churches in September. He has been general secretary of the Council of Churches of Greater Kansas City, but his new headquarters will be at Jefferson City, Mo. Mrs. Stuber is president of the National Council of American Baptist Women.

SEMINARIES AND CHRISTIAN COLLEGES

Concordia Seminary, St. Louis, Mo., closed its 123rd year by awarding 149 theological degrees, announced President **Alfred O. Fuerbringer,** Eighty-five students and thirty-three ordained ministers were among those who qualified for the Bachelor of Divinity degree.

New appointments at the I.C.U. in Japan:

Dr. **Ewing C. Scott,** emeritus professor of chemistry at Syracuse University, Syracuse, N.Y., for one ye

Dr. **L. Carrington Goodrich,** tired professor of Chinese history fr Columbia, New York, for one ye

Dr. **Moyne L. Cubbage,** Depa ment of Speech of the University Michigan, Ann Arbor, Mich., for th years.

The First Clergy Economic Edu tion Foundation Conference schedul on the East Coast was held at Bost University in June. Co-sponsored the Clergy Economic Educati Foundation and New England E nomic Education Council, the meeti hoped to fill a need within the ra of the clergy in matters of econom and their effect on religion. Speak were the Rev. **William Hogan,** S. chairman of the industrial educati program at Fordham Universit Prof. **John Hicks,** assistant to t President of Purdue University, a Prof. **William Haber,** professor o economics at the University of Mi

A center for Church Business M agement was established by American University and Wesley T ological Seminary in September. W leading to a degree as master of bu ness administration will be offer Full-time director of the center is R **Clyde W. Humphrey,** formerly the Christ Methodist Church, Arli ton, Va.

Yale University has discontinu "The Yale Center of Alcohol Stud and Laboratory of Applied Bio namics" stating that "valuable thou the work of this department has b during the past forty years promises to be in the future, its c tinuation as a part of Yale Univers is inappropriate."

The Center has won a national and international reputation for its researches on alcohol during its long existence. Research has involved physiology, medicine, psychiatry, psychology, sociology and anthropology and has given some attention to economics, law, religion, and education. Summer schools to help those working with alcohol problems have been conducted since 1943, but the first one was scheduled for 1961. There is no indication that the enterprise as a whole might be moved elsewhere.

Basis for the University's decision was not dissatisfaction with the work or administration or usefulness of the enterprise. Nor has it involved financial considerations, since the largest part of the budget came from special sources. The focus of the Center's work is around something that is a *social* problem, but the University does not ordinarily organize studies around such problems, especially when widely divergent opinions are involved. While praising the work which has been accomplished, we would hope that this program might find other sponsorship.

The Rev. L. K. Whitfield of Temple Methodist Church, San Francisco, holding an informal conference with chaplains during Protestant Preaching Mission. L to R: Chaplain, Maj, Clyde A. Fleming; Mr. Whitfield; Chaplain, Capt, Jasper J. Smith; Chaplain, Capt, W. A. Boyd.

NEWS BRIEFS—UNITED STATES

Methodism's new "Cathedral of the West," the First Methodist Church of Glendale, Calif., was opened recently. The $1,300,000 structure was under construction for 18 months. Dr. **Kenneth A. Carlson** is pastor.

Recent studies by the University of Michigan Survey Research Center indicate that of the seven adults who seek outside counsel, the largest percentage (42%) look to their clergymen.

William J. Whalen, author of many books, recently wrote in OUR SUNDAY VISITOR (National Catholic Action Weekly): "To forswear Y membership would not be the only situation in which Catholics must elect to swim against the fashionable tide of 'interfaithism.' To preserve the integrity of his religion the Catholic must also decline invitations to attend Billy Graham's revivals, to join the other fellows in the Masonic lodge, to find spiritual guidance in the words of Norman Vincent Peale or Bishop Pike. Others in the community may judge these attitudes as odd or narrow-minded, but Catholics cannot direct their spiritual lives on a basis of popularity or reputations for broad-mindedness.

"To membership in dozens of neutral youth organizations the Church raises no objection. . . . The YMCA and YWCA fall into a different category since they were founded and continue to exist for a religious purpose."

Valerie Elizabeth Mitchell and Khedda Eileen Keene were the first babies baptized aboard the USS *Kitty Hawk* by Chaplain Ross H. Trower, assisted by Chief Aviation Boatswains Mate Walter King. Fathers of both babies are First Class Aviation Boatswains Mates on ship. Records will be forwarded to their local churches.

Today 30,000 students are enrolled in Bible Colleges and Institutes in North America. Another 200,000 take correspondence courses.

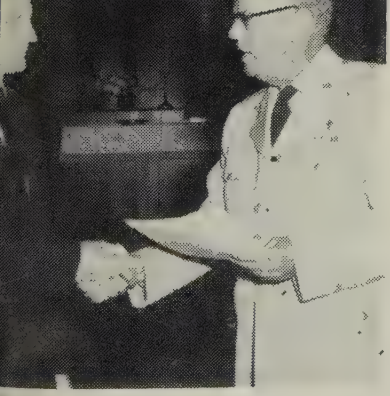
The Rev. **Warren W. Ost,** his wife and five-year-old daughter, spent the summer traveling the "world's largest parish," which serves the needs of 30,000 employees of U.S. national parks from Texas to Alaska, from California to Virginia. Mr. Ost traveled by plane, train, bus, donkey and horse, as well as his 1954 station wagon. There were 156 student pastors representing 38 theological seminaries in 33 national parks that Mr. Ost visited.

At the June meeting, the General Board of the National Council of Churches, while considering an unprecedented crowded agenda, accomplished these things among others: *commended* the "non-violent movement" to achieve equal human rights under the Constitution for racial minorities and *condemned* related mob violence in any form; *expressed* gr concern over the ethical probl which underlie U.S. policies and l governing immigration and *asked* t NCC's Division of Christian Life Work frame recommendations immigration policy for future Gen Board consideration; *heard* that Church and its programs are in p in Portuguese Angola and in donesia, due to revolutionary viole and reprisals in the former, and ris nationalism in the latter coun *applauded* as President **J. Irwin M ler** accepted the annual Award Outstanding Citizenship from American Heritage Foundation, sented by **John L. McCaff** Foundation president, for "its ed tional program encouraging infor voting and responsible participati

Former Ambassador **Flet Warren** (South American posts Cuba) in an address to the Cle Advisory Council and Clergy-Indu Relations Committee of the Nati Association of Manufacturers rec

id: "While the U.S. has been able to unt on the support of the twenty tions of Latin America in the past, can no longer be as sure of this pport as we have been. The basis the Communist thrust in Latin erica is the claim that communism n move more quickly to satisfy the sic desires of the populations as a ole than the democratic way advoted by the U.S. This claim is being lieved by an increasing number of ople. People desire: better living andards, better government, better cial conditions, more prestige in e world, and equality in world affairs." He warned that Cuba is being adied as the base for Communist nquest of the whole of South and entral America.

ol Charlie M. Smith, Dir. of Comptrollers hop for AFMTC, Patrick AFB, Fla., is own receiving Certificate of Appreciaon from GCC presented by Chaplain, ansford C. Gober for his outstanding ontribution to the Protestant religious rogram during the year 1960.



First president of a $3,500,000 "Interdenominational Theological Center" is Dr. **Harry V. Richardson.** The Center in Atlanta, Ga., is a cooperative approach to training ministers for the nation's 10,000,000 Negro Protestants, and is already training more Negro divinity students than all other accredited seminaries in the U.S. Four schools are participating: Gammon Theological Seminary, Morehouse School of Religion, Turner Theological Seminary, all in Atlanta; and Phillips School of Theology, Jackson, Tenn.

The chapel at the Interchurch Center, New York, was jammed when people gathered to pay tribute to the late **John Foster Dulles,** which preceded the dedication of a library and research center bearing his name. The library will house a complete collection of works on the churches in international affairs. Secretary of State **Dean Rusk** stated, "The United States are its people. Its national policy reflects their faith. This is something which John Foster Dulles knew."

Eight doctors—surgeons, pediatricians, general practitioners, obstetricians and a pathologist—have volunteered to serve in the Congo under "Operation Doctor," project of the Congo Protestant Relief Agency. The need for doctors is great in the famine- and sickness-ridden Congo.

Leo Pitts, layman in Christ Methodist Church, Arlington, Va., was honored for his "labor of love" in producing the widespread "Chapel of the Air" telecast by a special party at the Office of the Chief of Air Force

Chaplains. Recognition was also given Dr. **Robert H. Harmon,** obstetrician, who has served as director of the program's choir. "Chapel of the Air," is a public service program of Station WTOP-TV whose permanent minister is Chaplain (Maj) **Carl W. McGeehon** and is produced in cooperation with the Protestant Air Force Chaplains.

An article by **Fred Cloud,** written for CLASSMATE, publication for Methodist youth, has been read into the Congressional Record. Titled "Faith and the Fourth of July," it points out that "the freedom which you and I enjoy did not come about as a mere accident of history. . . . The American brand of democracy is the end result of a vision of freedom, equality and human dignity held by the founding fathers of our nation. For the most part they caught this vision from the Christian view of man."

In a pioneer meeting the Department of the Church and Economic Life of the National Council of Churches examined church economics. The Rev. **Norman J. Baugher,** chairman, said he was "thoroughly convinced that the time has come for the church to remove itself from a privileged position before it is compelled to relinquish this position." He said: "How can we witness with integrity against bid and price fixing, against handouts, against favoritism, when we ourselves gain by tax exemptions, accept clergy discounts from business and professions, and allow the patrolman to excuse our traffic violations on the basis of being clergymen?"

A pastor's salary should not be

SP E-6 Evo A. Bartoli explains the Co puter, Ft. Jay, N.Y., to Chaplain (Cap Robert E. Lee and Chaplain (Lt Col) Fisher, two of 69 Active Duty, Nationa Guard, and Reserve Chaplains attend First U. S. Army Supervisory Chaplain Conference. Data Processing Center m tains qualifications for over 400,000 reservists in the area.

computed to anticipate accepting c cal discounts. The church should t the initiative in establishing " compensation" for a minimum sa in the lowest living cost area adjustments should be made in o areas. The minister should not fin necessary to keep fees for weddi baptisms and funerals but they sh go into the church treasury. The of commercial means of suppor churches is over and tithing examined and proportionate gi with the tithe as a first reason step was recommended.

JOTTINGS FROM ABROAD

A new step in the drive aga religion is the Polish Commu government's order for the teac of "Marxist-Leninist Morals" in Poland schools. Religious moral t ing is to be abolished. Cadres of turers on the "new morals" wil trained to provide instruction in schools, according to the Polish R

Apparently diplomatic rela

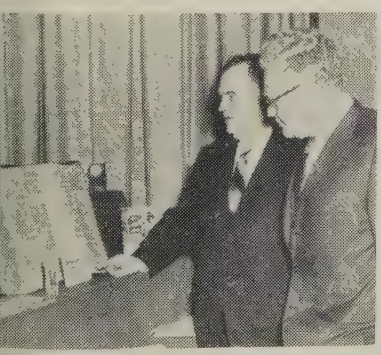
ween the Vatican and Cuba have ne to a halt with the return of the ban Ambassador to Havana, Dr. se **Ruiz Velasco.**

A check of one Czechoslovakian e-grade school reveals that 98 per t of the children answered "correct- —from an atheistic view—on the gin of man, the beginning of the rld, spirituality, and the possibility life after death.

Dr. **Geoffrey Francis Fisher** de- red shortly before his retirement Archbishop of Canterbury that ferences between Roman Catholics d other churches are "dissolving pidly."

Two members of a Congressional b-committee have returned from ong Kong declaring themselves leased and proud of the work of

r. Charles W. Ferguson, right, Senior itor of *The Reader's Digest,* is shown st edition copy of the King James ble by Dr. Robert Taylor, Executive cretary of the American Bible Society. e Society commemorated the 350th Anni- rsary of publication of the KJV at their 5th Annual Meeting. Mr. Ferguson de- ered the Anniversary address.



the Methodist church" in missions and relief. The refugee population has grown tremendously in the last decade and promises to go even higher. Rep. **Arch A. Moore, Jr.,** of West Virginia, and Rep. **Basil Whitener** of North Carolina, said that Asbury Village was administered in the "best Methodist tradition—clean, neat, and well-run." They also said that "without exception" the church work in the Far East came in for the greatest of compliments from government foreign service officers. The two congressmen were studying the problems of migration from China to free territories.

Ground was broken and construction started for the new headquarters building of the World Council of Churches in Geneva, Switzerland. At a cost of $2,500,000, the 250-office building will be constructed on the northwest side of Lake Geneva. Architects' plans call for a modern concrete structure with a central two-story block with three wings of three, four and five stories radiating from it and containing the offices. The central block will house the entrance hall, chapel, offices of the general secretariat, one large and three small conference rooms, an exhibition area and a cafeteria.

One million books by Africans and for Africans and the development of the work of the churches in Alaska are the goals of **United Church Women,** who are designating $100,000 for each project. For three-quarters of a century, the gifts of the UCW has transformed Christian love and concern into concrete terms of improved living conditions, healthier

children, educational opportunities for future leaders in both new and old nations. The success of the projects will depend on the dedicated prayers and offerings of millions of women all over the world during the 75th anniversary year of the World Day of Prayer.

The program of the World Council of Churches in food and milk distribution is credited with helping to cut the death rate from TB from 208 per 100,000 in 1951 to 69.9 per 100,000 in 1960. In 1946 there were only 600,000 people living in the Hong Kong colony; today there are 3½ million, 1,500,000 of which are destitute refugees from Red China. Still 2 per cent of the adult population have the disease in an active form and with the overcrowding in that area, the chances of exposure are high. Yet at Rennie's Mill overlooking Junk Bay, the incidence of TB among children has almost reached the vanishing point. Most of the food in this program is made available by the U.S. government and distributed by Church World Service to 27 institutions and through 22 centers, and to individuals through another 11 centers.

"The world is undergoing two revolutions—one a revolution of expectation, and the other a biological revolution," said Dr. **Dudley Kirk,** director of demographics of the Population Council, New York. The biological revolution is prolonging the expectation of life; the other is opening new opportunities to the swarming peoples of Asia, Africa and Latin America. "Where are the empty lands which these people can go to that are suitable for profitable agriculture?" he asked. "They do exist. Tensions brought about by o population will have to be faced. churches must humanize as far they can the political legislation fecting migrants into other count and see that there is no discrim tion because of race, language, creed. The population explosion r be met by birth control and r economic development."

CHAPLAINS RETIRING

These are the Army chaplains retired during FY-1961, and t present addresses.

Chaplain (Lt Col) **Leroy Raley,** c/o Dr. John W. Raley, O homa Baptist University, Shaw Okla. Ret'd, July 1960.

Chaplain (Lt Col) **Edward Eanes,** Box 179-C, Route #1, liamsburg, Va. Ret'd, Aug. 1960.

Chaplain (Lt Col) **Oscar Schoech,** 3914-A Hereford St., Louis 9, Mo. Ret'd Aug. 1960.

Chaplain (Lt Col) **Gomer S. R** 103 W. Third St., Greensburg, Ret'd Sept. 1960.

Chaplain (Lt Col) **John Youngs,** 1010 N. Oakes St., Tac Wash. Ret'd Sept. 1960.

Chaplain (Maj) **James H. wey,** c/o Rev. John G. Johans 1328 Aspen St., N.W., Washing D.C. Ret'd Oct. 1960.

Chaplain (Lt Col) **Everett Robie,** 705—5th Ave., Sibley, I Ret'd Oct. 1960.

Chaplain (Lt Col) **Alford Bradley,** 10608 Wheatley St., sington, Mo. Ret'd Nov. 1960.

Chaplain (Maj) **Augustus T. land,** 618—15th Ave., Planters Ala. Ret'd Nov. 1960.

Chaplain (Lt Col) **John R. revig,** 167 E. Middle St., Gettysrg, Pa. Ret'd Dec. 1960.

Chaplain (Col) **Henry Tavel,** 911 ashington St., Wilmington, Del. t'd Dec. 1960.

Chaplain (Col) **Albert C. Wildan,** Assoc. Exec. Secretary, The ited Presbyterian Church in the A, Dept. of Chaplains and Service rsonnel, 515 Witherspoon Bldg., iladelphia 7, Pa. Ret'd Dec. 1960.

Chaplain (Col) **Carl F. Gunther,** 33 Lawnview Ave., Baltimore, Md. t'd Jan. 1961.

Chaplain (Lt Col) **Frederic E. orse,** 59 Hilton Road, Mt. Holly, J. Ret'd Jan. 1961.

Chaplain (Lt Col) **John T. Curd,** 14 E. Grant Road, Tucson, Ariz. et'd March 1961.

Chaplain (Lt Col) **Eric I. Eastan,** 872 Salem St., Aurora 8, Colo. et'd March 1961.

Chaplain (Lt Col) **James H. erry,** c/o Christ-Church-Georgewn, 31st & O Sts., N.W., Washington 7, D.C. Ret'd March 1961.

Chaplain (Lt Col) **Hershel R. eedon,** 1421 Avenue B. Brownood, Tex. Ret'd March 1961.

Chaplain (Maj) **Charles S. H. unter, Jr.,** 1504 Mozley Place, S.W., tlanta, Ga. Ret'd May 1961.

Chaplain (Maj) **Lawrence H. ongewaard,** 201 W. Lincolnway, efferson, Ia. Ret'd May 1961.

Chaplain (Lt Col) **Albert W. ickel,** 30 Spencer St., Leetsdale, Pa. et'd May 1961.

Chaplain (Lt Col) **Fred W. Nierann,** 214 W. Huisache, San Antonio, ex. Ret'd May 1961.

Chaplain (Lt Col) **Christian A. ehne,** 1st GM Brigade, Ft. Bliss, ex. Ret'd June 1961.

LATE NEWS

The Rev. Dr. **Fred C. Reynolds,** former Treasurer of The General Commission on Chaplains, died July 7 in Washington, D.C. Chaplain Reynolds was the first National Guard chaplain in the nation to reach the rank of brigadier general. He was former president of the Military Chaplains Association and also an associate secretary of the Methodist Commission on Chaplains. Dr. Reynolds leaves a son, **Fred B. Reynolds, Jr.** of Jacksonville, Fla., and a daughter, **Jean,** of Chicago, Ill. We will miss his great spirit and genial smile.

Ft. Carson Reports: Chaplain (Capt) **Paschal Jackson, Jr.,** a Methodist, has left Ft. Carson to begin his first overseas tour with the Seine Area Command at Paris, France. . . . Chaplain (Maj) **Wilbur H. Green** of St. Augustine, Fla., a Southern Baptist chaplain and a former college professor, has taken up his duty here. He came from the 72d Artillery Group at Wertheim, Gy.

November is Religion in American Life month in the U.S.A. Every American community is urged during this month to conduct a campaign to increase church attendance. A kit on the community program is available from RIAL, Inc., 184 Fifth Ave., New York 10, N.Y. Cost: 25 cents.

RADM **E. B. Harp, Jr.,** CHC, USN, former Naval Chief of Chaplains, is retiring and writes a beautiful "Aloha" in his Newsletter. He says in part:

"I proudly salute each of you as I request 'permission to leave the ship.' May God's blessings attend you . . ."

Answer to Conformity by PERRY E. GRESHAM. Bethany Press. 1961. 191 pp. $3.50.

This is the age of conformity. Advertising, groupness, modern communications, tend to make everybody alike. The young person cares more for the approval of his group than for the approval of his parents. How do you break out from this force toward conformity to become a real individual? That is what this book is all about. Dr. Gresham, President of Bethany College, Bethany, W. Va., speaks clearly and pungently in this book about the importance of managing your own life under God. Drawing upon a great storehouse of resources —poetry, philosophy, the Bible, sociology, and psychology—Dr. Gresham presents in interesting fashion the ingredients of a well-managed, well-rounded life. This is the kind of book I would like to give to my son.

Christian Nurture and the Church by RANDOLPH CRUMP MILLER. Charles Scribner's Sons. 1961. 208 pp. $3.50.

Randolph Crump Miller, Professor of Christian Education at Yale Divinity School, is one of the outstanding authorities in the field of Christian education in America today. His three books in this field are outstanding—*The Clue to Christian Education, Biblical Theology and Christian Education,* and now *Christian Nurture and the Church.*

Dr. Miller says, "The significant factor in Christian education is h ing the individual, by God's gr to become a believing and commi member of the community of the H Spirit, obedient to Christ as his H and Master, and living as a Chris to the best of his ability in all relationships." This is a big o but this book gives significant h on how this may be achieved. basic thesis is that genuine Chris education takes place within Christian community. Our respons ity is, according to Dr. Miller, to e cate persons "to be the church." is done by imparting truth in var ways. But, first of all, we must un stand what the church is before can lead our boys and girls and yo people and adults "to be the chur

First of all, families need to c together to worship as family u This may well be at nine o'clock the morning on Sunday, and this i be followed by the church school is important to teach the meanin Christian vocabulary—words theological significance such as: solution, incarnation, atonement, onciliation, redemption, Christol etc. If individuals are taught "to the church," then the class must come a group. It is difficult to m into the deeper meanings of Chris belief until this is done.

Dr. Miller points out that what is here talking about is being d in many instances, so his appro is not new. However, new vita should come to the church sch

ich take seriously the dynamic sug-stions made by this educator.

reat Personalities of the New stament, Their Lives and mes by WILLIAM SANFORD LSOR. Fleming H. Revell Co. 1961. pp. $3.00.

This is a companion volume to a ier book by Dr. LaSor, *Great rsonalities of the Old Testament.* aplains will be interested because . LaSor is a former Navy chaplain. is now, since 1949, the professor Old Testament at Fuller Theologi-Seminary in Pasadena, California. Dr. LaSor presents nineteen per-nalities from the New Testament; combines the latest scholarship th many helpful devotional thoughts. me sample remarks:

About Mary. "Mary will be in eaven, but not as Queen of Heaven, d not as Mother of God. She will there as a ransomed sinner saved, t by the blood of the child she bore, t by the blood of the Infinite One, a member of the Church which d purchased with His own blood cts 20:28)."

About Jesus. "The Christian church s always been faced with the prob-m of the nature of Jesus Christ: Is e God, or is He man—or is He per-ps something other? . . . The answer ts forth four main points: (1) He truly God; (2) He is truly man; 3) These two natures are not parate, but are truly one Person; 4) Yet these two natures are not erged into one, but remain without nfusion."

Biography is a fascinating study d it is difficult to present in con-ensed form. I think the reader will e well-pleased and enriched by what e finds in this helpful book.

The Religious Factor by GERHARD LENSKI. Doubleday and Company. 1961. 381 pp. $5.95.

This is a sociologist's inquiry made in the Detroit Area to discover if a man's religious commitment really influences his daily actions. Does the type of religious commitment make a difference: do the actions of Protestants differ from those of Catholics and Jews in the fields of politics, economics, and family life? Of the 750 persons chosen to be interviewed, 656 were actually seen and interviews completed, or a completion rate of 87 per cent.

The conclusions are quite interesting, although we can give here only a sampling:

"The greater the degree of a man's involvement in a group, the greater its influence on him" (p. 21).

"70 per cent of the Detroit Catholics attend Mass at least once a week. . . . Only one-third of white Protestants in Detroit attend worship services every Sunday."

"College graduates attend church (41 per cent) better than those who have only a high school education (25 per cent)."

"Catholics have a more favorable image of Protestants than Jews, and Jews have a more favorable image of Protestants than of Catholics."

"Although they were the least criticized, white Protestants were the most critical of other groups."

"White Protestants were, as expected, the most likely to perceive God as desiring to see men get ahead."

"Protestantism and Judaism develop in their adherents attitudes, values, beliefs, and behavior patterns which are in keeping with the spirit of capitalism to a greater degree than those

developed by Roman Catholicism."

"Religious organizations remain vigorous and influential in contemporary American society."

"Religion is constantly influencing the daily lives of masses of men and women in the modern American metropolis."

We may expect these gradual changes in population composition to encourage many, or most, of the following developments:

1. Rising rates of church attendance;
2. Strengthening of socio-religious group communalism;
3. Strengthening of both the nuclear and extended family systems;
4. Increase in intellectual heteronomy and decline in the importance attached to intellectual independence;
5. Increasing support for welfare state policies;
6. Increasing support for the Democratic party;
7. Shifting focus of interest from work group to kin group;
8. Slowing rate of material progress, and perhaps also of scientific advance;
9. Rising birth rates;
10. Narrowing latitude for exercise of the right of free speech;
11. Increasing restraints on Sunday business and divorce, and possibly birth control;
12. Declining restraints on gambling and drinking.

Under Orders: The Churches and Public Affairs by ROSWELL P. BARNES. Doubleday and Company. 1961. 138 pp. $2.95.

Churches cannot dismiss social action and deal only with personal religion; they are under orders to work for better conditions in the social order —race relations, economic life, a mation, leisure, political life, g bling, highway murder, social wel and the like. Dr. Barnes points ten urgent emphases for the chu

1. Reassert the importance of individual person.
2. Interpret the meaning of life
3. Clarify the nature of freed
4. Examine the significance o "standard of living."
5. Develop ethical standards power groups.
6. Warn the nation of the m hazards of its power.
7. Define worthy objectives for nation.
8. Declare the sovereignty of G
9. Realize the corporate fellow of the church.
10. Witness to the principle of demption.

The Cokesbury Game Book ARTHUR M. DEPEW. Abingdon. vised 1961. 319 pp. $2.95.

Let's play a game. A benevo man, desiring to give coal to s poor families, found that if he four tons to each family whom desired to help, he would need more tons than he already had. found that if he would give three to each, he would have twelve left over. How many families did desire to help and how many ton coal had he?

This problem is taken from one tion of this excellent game book— section on "Mental Games, Probl and Brain Twisters." Other sect are Active Games, Quiet Games, W ing Games, Outdoor Games, Ga to Make and Play, Cultural Gar Musical Games and Folk Songs, Games for Special Occasions. All t

8 games for fun and fellowship.

Have you worked the problem yet? he man desired to help sixteen fami- s and he had sixty tons of coal. At ast, that's what it says here in the ok.

alendar of Christianity by LAN HAUCK. Association Press. 61. 127 pp. 50 cents. The origin d meaning of Christian holidays d holy days.

ests of a Living Church by OBERT W. SPIKE. Association ress. 1961. 124 pp. 50 cents. A opular edition of In But Not of the Vorld.

low Protestants Differ from oman Catholics by STANLEY I. TUBER. Association Press. 1961. 26 pp. 50 cents. An adaption from ne author's full length *Primer on oman Catholicism for Protestants.*

he Modern Reader's Guide to he Book of Revelation by IARTIN RIST. Association Press. 961. 128 pp. 50 cents.

y John Wesley. Selected by T. TTO NALL. Association Press. 1961. 27 pp. 50 cents. A modern reader's ntroduction to the man and his mes- age through selections from his own vritings—sermons, tracts, letters, iaries—in his lucid prose.

ntroduction to Judaism by LEE ELFORD Association Press. 1961. 28 pp. 50 cents. A primer on its istory, beliefs, ceremonies, life today.

THESE six new books bring to orty-eight the total now available through these timely REFLECTION BOOKS published by Association Press. They are inexpensive, readable, yet scholarly in content and should prove very useful for youth or adult classes as well as for discussion groups.

God and Caesar in East Germany by RICHARD W. SOLBERG. The Macmillan Co. 1961. 294 pp. $4.95.

A pastor in East Germany sought approval to reprint a Bible-text card for the Christmas season with the verse from Isaiah 9:2: "The people who walked in darkness have seen great light; those who dwelt in a land of deep darkness, upon them has light shined."

Across the face of the Bible text an official rubber-stamped, in black ink, the words "Printing permit denied."

Reason for the denial: The verse contained concealed political implications!

This is just one of the stories in Solberg's book showing what is going on in East Germany. With the thesis in mind that we of the West ought to know about the church's struggle with the state behind the Iron Curtain, Dr. Solberg, Chairman of the History Department at Augustana College, has given us this enlightening book.

For some East Germans the only answer to the conflict is to leave—so 700 refugees a day depart (a total of 262,000 during 1957). But others, like Pastor Hamel, feel that it is necessary to accept the revolutionary changes and make use of the opportunity. "In the face of these powers, God calls His people, treading the path of the cross, to new obedience, new praise, new prayer, new endurance. He calls for the renewal of our

Church and for the transformation of her patterns in order that she may serve Him in greater faithfulness."

The problems of the church in a Marxist land are great, but Dr. Solberg points out, "Meanwhile the embattled Church of Christ lives its life and bears its witness in every village and city of East Germany." What of the future? The future is uncertain!

God's Promises and Our Prayers by J. C. K. PREUS. Augsburg Publishing House. 1961. 158 pp. $3.00.

The unique fact about this family prayer book is that it is built around specific or implied promises made by God in the Holy Scriptures. These promises form the bases for morning and evening prayers for a month; for prayers on special days of the year; for prayers related to experiences within the family; for prayers arising from events in nature; for prayers associated with certain national holidays; and for prayers of a special nature.

As an example, on Tuesday evening, we read Deuteronomy 33:27: "Underneath are the everlasting arms." Among our prayer thoughts for this evening are these: "Mindful of thy presence every passing hour of the day, we commit ourselves and all our dear ones to thy watchful care also through the silent hours of the night. We know that the everlasting arms are always underneath and that no evil shall betide us when thou art near. . . ."

Has Anti-Semitism Roots in Christianity? by JULES ISAAC. National Conference of Christians and Jews. 1961. 95 pp. 50 cents.

Both Protestants and Catholics h conducted surveys of their chu school textual material to discove they contain biased statements ab the Jews. Unfortunately, they have covered many such statements now church school texts are be rewritten to eliminate this bias. I almost unbelievable that a so-cal Christian nation could murder million Jews. The answer of the o tinguished French scholar to the q tion raised by the subject of this s book is yes. He sets forth the gen thesis that both a "system of degra tion" and a "teaching of contem for the Jew has marked Christ history. Some suggested reforms Jules Isaac are: That the Old Te ment was the Holy Scripture of Jews; that it was to the Jewish peo that God revealed himself first; t Christianity arose out of Judais that Jesus was a Jew, born in a Jew family; that Christians should refr from affirming that Jesus was p sonally rejected by the Jews; t should point out that the Four Gosp show that the high priests and th accomplices who acted against Je did so without the support of people.

Christians should certainly be h est and should work for better und standing between Jews and Ch tians. To be sure, Christians are ligated to teach that Jesus was Messiah, the Son of God, and that demption and salvation are to be fou in him.

Paul and His Letters by J. W STON PEARCE. Broadman Pr 1961. 168 pp. $2.95.

The author hesitates to call th chapters, addresses or sermons. "T

ntain a little more factual material an is usually contained in sermons; ey carry the note of 'inspiration' a le too far for lectures or address. obably the word 'messages' is as od as any."

There are twelve messages: an inductory one, "Speak for yourself, ul," and the other eleven on the ters of Paul, one message to each ter, except Chapter 12, "The Faith- Things," which is on both Timothy d Titus.

The messages are good, very good. apter 12, for example, is on Phippians and bears the title, "All One dy We." At the beginning, Dr. earce quotes from Martin Niemöeller hile he was in a German concenation camp: "In the old days I used be a bearer of the gospel, now the spel is bearing me." Next, he gives e occasion for the writing of Phippians while Paul was in prison, .D. 62. Then, he shows the two sides joy—pain and joy. The theme of e letter might well be "the joy that eeks through pain."

The Christian has his pains—pains e would not experience were he not Christian. But the great word of the tter is joy—joy of prayer, the joy partnership with the Philippian hristians, the joy of the progress the gospel, the joy of the generity of his friends, but most of all e joy that a Savior has come to arth!

ex Ways—in Fact and Faith: ases for Christian Family Policy. dited by EVELYN M. AND SYLANUS M. DUVALL. Association ress. 1961. 235 pp. $3.95.

Here are papers giving the latest esearch information on certain matters relating to sex—young marriages, mixed marriages, divorce and remarriage, teen-agers' sex attitudes, pregnant brides, illegitimacy, masturbation, homosexuality, infidelity, birth control, abortion, and voluntary sterilization. The book was used as a text for the North American Conference on Family Life held at Green Lake, Wis., in the spring of 1961. Dr. and Mrs. Duvall were co-chairmen. The chapters give background material which aid Christians in attaining the goals set for family life. Some of these are: to clarify the nature of marriage and discover the distinctive character of the Christian family; to develop a Christian ethic of sexual behaviour; to consider the moral aspects of the newer developments in family planning; and to strengthen family life.

This will be a very useful book for chaplains who are doing a great deal of counseling in the area of family life. It is not primarily for the layman but is for the specialist in family life education.

Addresses of Publishers

ABINGDON PRESS, 201 Eighth Ave., South, Nashville 3, Tenn.
ASSOCIATION PRESS, 475 Riverside Dr., New York 27, N.Y.
AUGSBURG PUBLISHING HOUSE, 425 S. Fourth St., Minneapolis 15, Minn.
THE BETHANY PRESS, P.O. Box 179, St. Louis 66, Mo.
BROADMAN PRESS, 127 Ninth Ave., North, Nashville 3, Tenn.
DOUBLEDAY & CO., 575 Madison Ave., New York 22, N.Y.
THE MACMILLAN CO., 60 Fifth Ave., New York 11, N.Y.
NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, 43 W. 57th St., New York 19, N.Y.
FLEMING H. REVELL CO., 316 Third Ave., Westwood, N.J.
CHARLES SCRIBNER'S SONS, 597 Fifth Ave., New York 17, N.Y.

MEMORIAL WINDOW
Strategic Air Command Chapel

THE picture on the back cover of this issue of THE CHAPLAIN is one o the memorial windows in the Strategic Air Command Memorial Chap Offutt Air Force Base, Nebraska. Generous contributions from base chap in SAC have made possible these lovely memorials which pay tribute to almost 1,800 men in SAC who have made the supreme sacrifice during a per of peace, for the cause of peace.

In addition to the main window (pictured on the back cover), the ot windows identify the four air forces and seventy-two division wings in S The windows were dedicated 29 May 1960. Chaplains participating we George S. Wilson; Robert P. Taylor; Henry C. Pennington; Rosario L. Montcalm. Colonel Wm. B. Campbell, Base Commander, Offutt Air Fo Base, gave an address of welcome; and General Thomas S. Power, Comman in Chief, SAC, offered dedication remarks. General Powell said in part:

"It seems to me that the Free World has shown little concern about sacrifices made by these men. That is why I have always felt that the least in SAC could do was to pause and pay homage to the almost 1,800 men in S who have made the supreme sacrifice during a period of peace, for the ca of peace.

"These beautiful stained-glass windows, donated by the men and women SAC, will provide a small but fitting tribute to these gallant airmen. . . .

Interpretation of Window. Text: Isaiah 6:8. Most prominent in the des is the ray of golden light symbolic of God and his will for man. Standing the fullness of God's will is man. He responds by saying, "Here am I! S me." He is a servant of God and peace is his profession. Behind him is family, symbolic of all the families he is dedicated to protect.

Around and above the man are the means given him by God to carry his work. To the right are isobars, indicative of the weather services. Ab are the planes he flies, one of which is being refueled during flight. The m flight of aircraft is bathed in golden light similar to the days of light desce ing from God. The mission calls for world-wide action. The outlines of a n of the world based on a north polar azimuthal equidistant projection, brol into four parts, are shown near the four corners of the window. Streak across the window, in an upward course, is the path of power, inspired by trail of a jet or rocket.

EXECUTIVE STAFF

The General Commission on Chaplains and Armed Forces Personnel
Center: Dr. Marion J. Creeger, Executive Secretary
Left: Ch. Glenn J. Witherspoon, Director, Department of Chaplaincy Services
Right: Dr. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel

Contributors

WALTER R. CLYDE is professor of Christian Missions at Pittsburgh Theological Seminary, Pittsburgh, Pa.

H. GRADY HARDIN is professor of Preaching and Worship, Perkins School of Theology, Southern Methodist University, Dallas, Tex.

FRANK A. TOBEY is Chief of Army Chaplains, Pentagon, Washington, D.C.

HENRY I. LOUTTIT is Bishop of South Florida, Protestant Episcopal Church, Winter Park, Fla.

ALDEN L. THOMPSON is pastor of the Hope Lutheran Church, Montebello, Calif., recently retired as a Navy chaplain.

WILLIAM F. DUNKLE, JR., is pastor of the Grace Methodist Church, Wilmington, Del.